

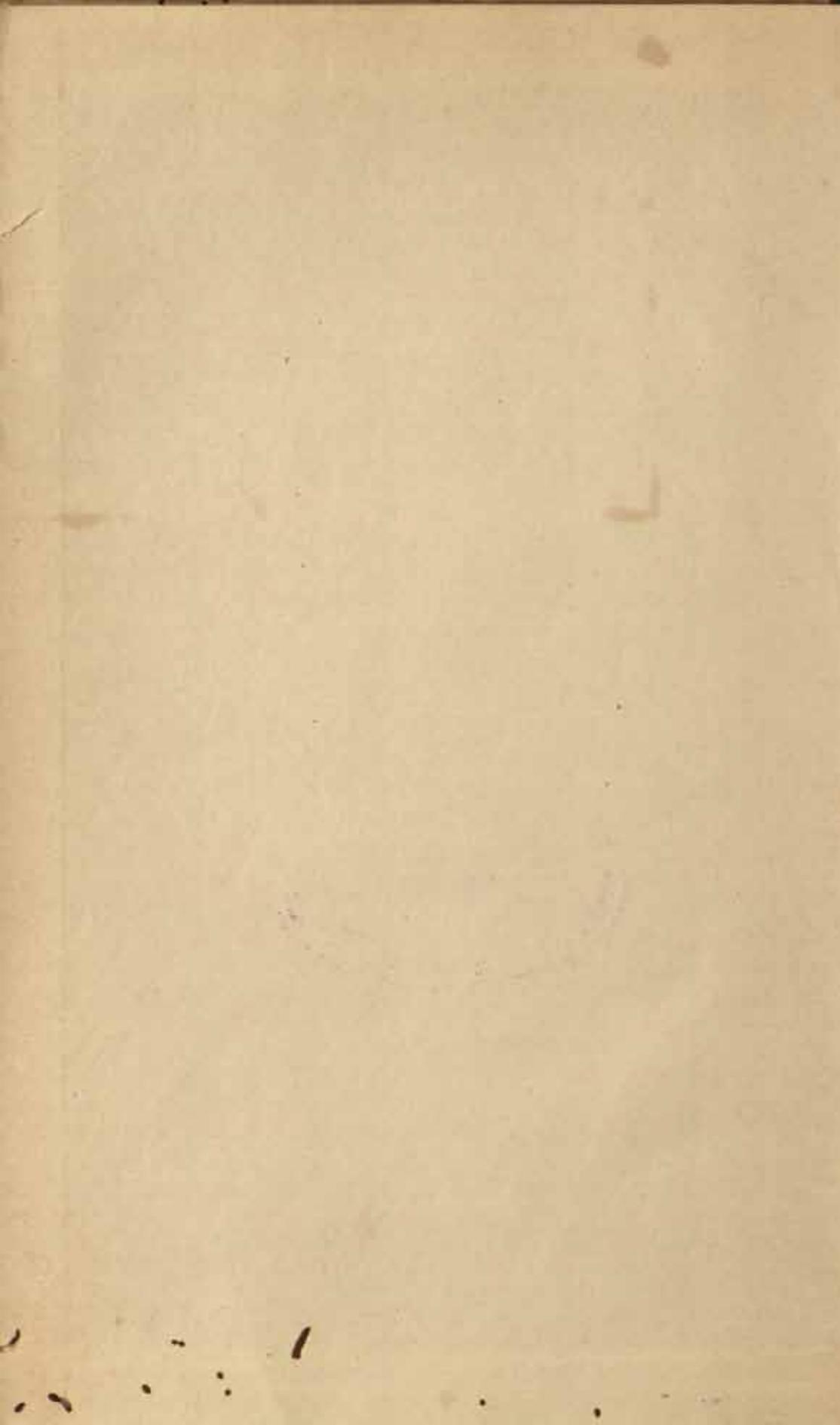
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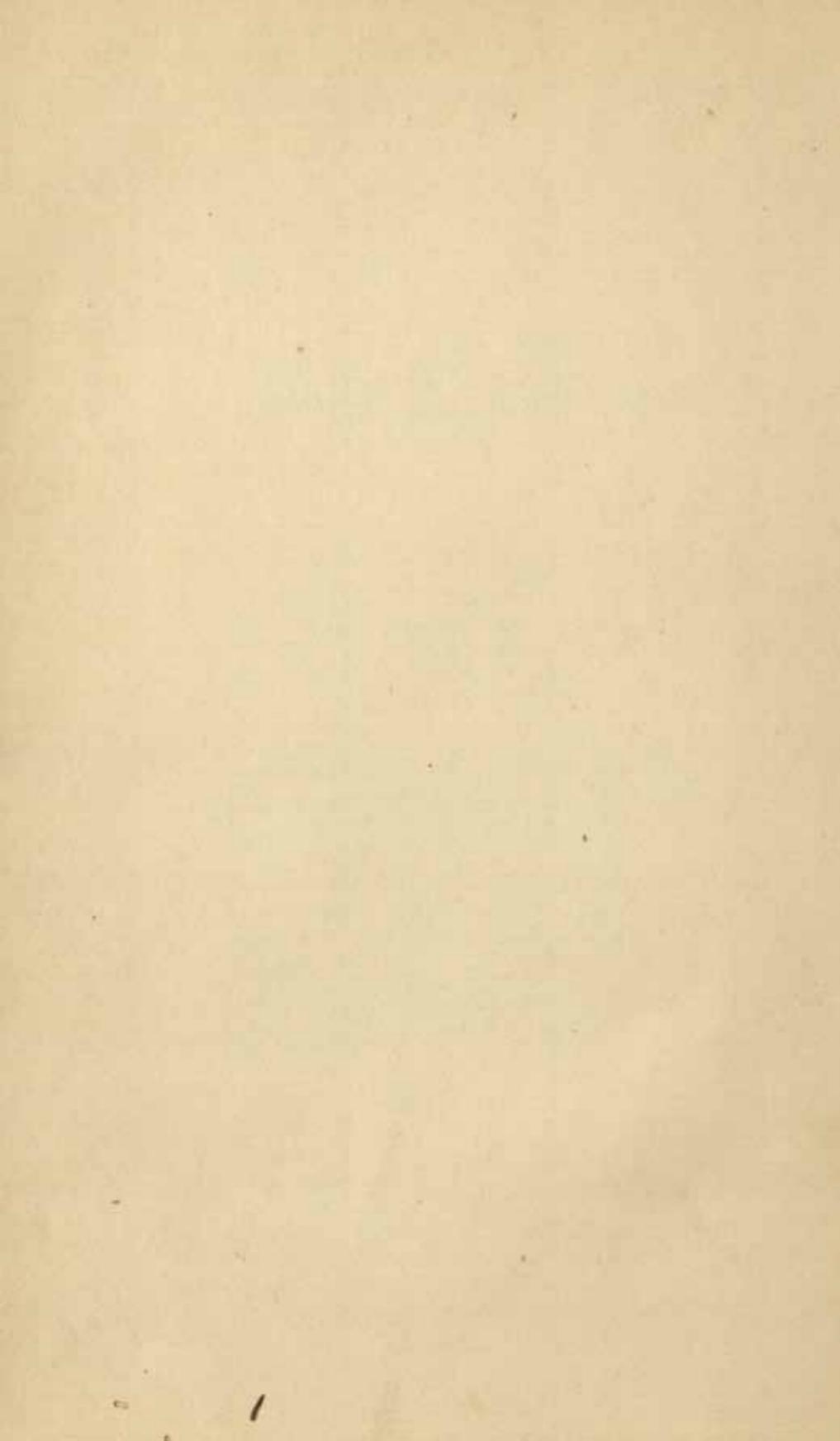
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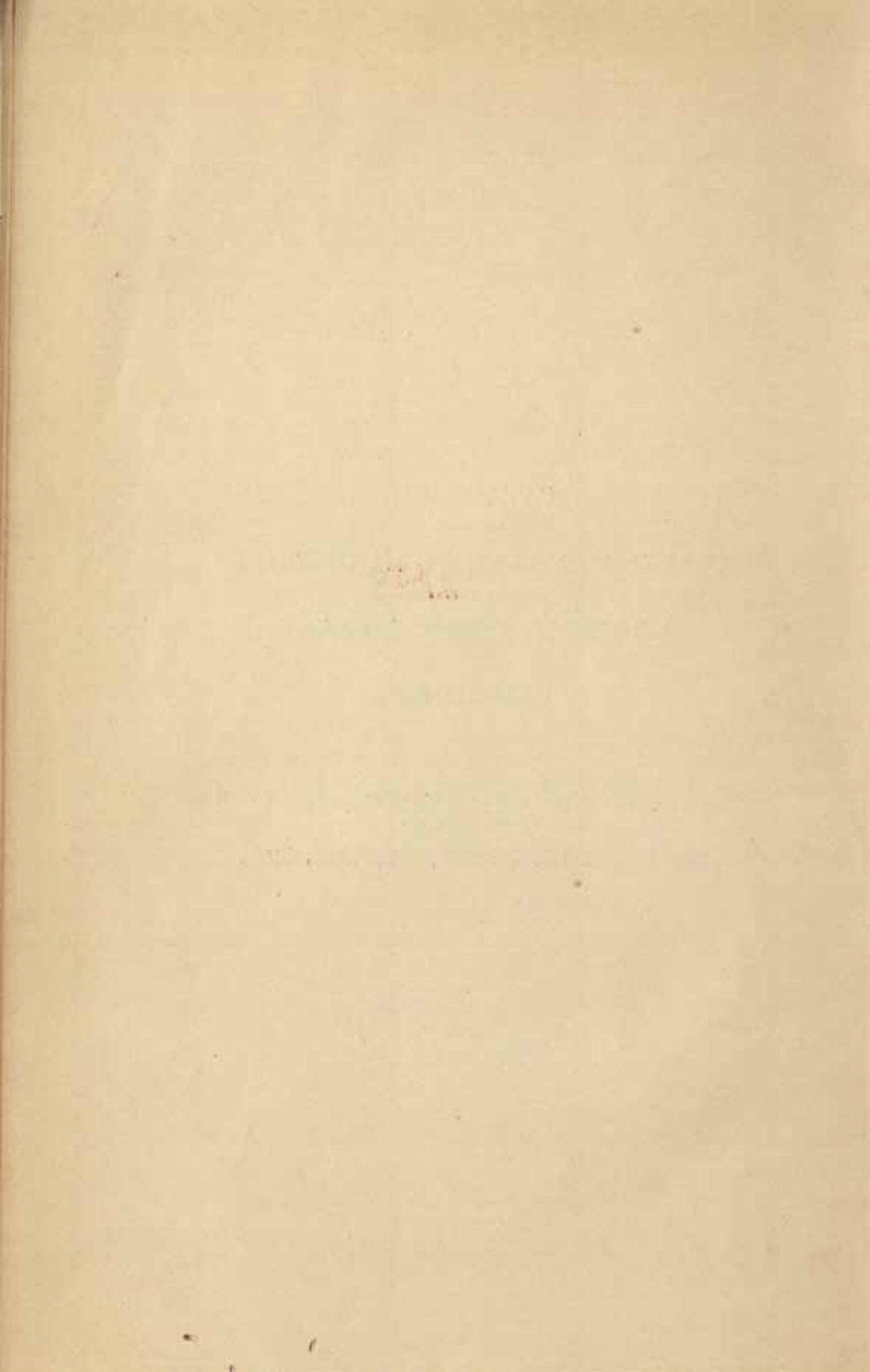




CATALOGUE
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ARABIC AND PERSIAN MANUSCRIPTS
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Catalogue
OF THE
Arabic and Persian Manuscripts
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14499

VOLUME VII.

INDIAN HISTORY



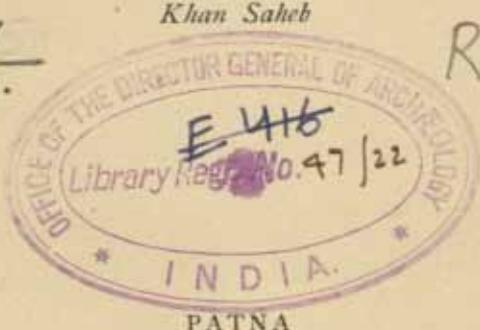
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PREFACE.

THE present volume of the Catalogue deals exclusively with Indian Histories, and completes the list of historical works in Persian contained in the Bankipore Library. It also comprises a description of the Official Manuals, Memoirs, Travels, Geography, Cosmography, Itineraries and Topography in that language.

Of the MSS. noticed in this volume the following are worthy of attention :—

No. 547. A unique history of Firûz Shâh composed in the twentieth year of his reign.

No. 551. A very interesting and beautifully illuminated copy of a hitherto unknown history of Akbar and his ancestors, illustrated by his Court painters, and containing an autograph note of the emperor Shâh Jahân.

No. 556. A copy of the *Sawânih-i-Akbari*, of which very few copies are extant.

No. 557. The oldest extant copy of the earliest version of *Jahângîr's Memoirs*, seized from the Library of *Quṭb-ul-Mulk* at *Haydarâbâd* by Prince *Muhammad Sultân*, the eldest son of *Aurangzib*.

No. 565. A valuable and correct copy of a complete history of Shâh Jahân, written by the order of *Mirzâ Sultân Nazâr* of *Aurangzib's* time.

No. 566. A copy of another complete history of Shâh Jahân, containing beautiful miniatures painted in the highly

finished Indian style, and bearing the signatures of their Majesties the King-Emperor and the Queen-Empress, to whom the MS. was shown on the occasion of their visit to Delhi in 1911.

No. 622. A very beautiful and interesting MS. containing the military accounts of Ranjit Singh.

No. 634. An old MS., dated A.H. 840, containing two cosmographical works.

No. 643. A copy of 'Abd-ul-Haqq Dihlawi's *Jadb-ul-Qulûb*, written four years before his death.

The next volume will contain the works of Biography, of which the Library possesses a very rich collection. This volume, which is ready for the press, has also been compiled by Maulavi Abdul Muqtadir, whose careful and accurate work has received recognition from Persian scholars in many countries.

E. DENISON ROSS.

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PERSIAN MANUSCRIPTS.

GENERAL HISTORY OF INDIA.

NO. 535.

foli. 529; lines 21; size $10\frac{1}{4} \times 5\frac{3}{4}$; 8 \times $3\frac{1}{4}$.

طبقات اکبری

TABAQÂT-I-AKBARÎ.

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the thirty-eighth year of Akbar's reign, A.H. 1002 = A.D. 1593.

Author: Nizâm-nd-Din Ahmad bin Muhammad Muqîm ul-Harawî,
نظام الدین احمد بن محمد مقيم الهرمی.

Beginning:—

سپاس رفعت امام پادشاه حقیقی را مزد که حل عقد نظام
عالم و ربط مهام بی آدم آخ

Khwâjâh Nizâm-nd-Din Ahmad, according to his own statement in the preface, was descended from Khwâjâh 'Abd Ullâh Ansârî (b. A.H. 396 = A.D. 1005, d. A.H. 481 = A.D. 1088), the celebrated saint of Herat. His father Khwâjâh Muqîm Harawî at first held the office of Diwân under Bâbur. After the death of this emperor, when Humâyûn conquered Gujârât and left the province in charge of Mirzâ 'Askari, Khwâjâh Muqîm was appointed Wazir to the Mirzâ. He subsequently served under Akbar, in whose reign he died. His son Khwâjâh Nizâm-

nd-Din, known for his clear intellect and administrative capacity, held influential military commands under the emperor Akbar. In the 29th year of Akbar's reign, when I'timāl Khān was the governor of Gujarat, Nizām-ud-Din was appointed Bakhs̄hī of that province, which post he continued to hold for a long time, and subsequently Bakhs̄hī of the empire in the 37th year of the reign, when Āsaf Khān marched against Raushānī. He died of fever at the age of forty-five, on the 23rd of Šāfar, A.H. 1003 = A.D. 1594, in the 39th year of the reign.

Bādā'ūnī (vol. ii., p. 396), who was an intimate friend of Nizām-ud-Din's, speaks of him in enthusiastic terms and bitterly laments his death. He remarks that there was not a single man who did not shed tears at his funeral, did not recall to mind his noble qualities, and did not bite the back of the hand with grief. As to himself, Bādā'ūnī observes that he was so much afflicted by the bereavement that he vowed he would never thereafter make friends with any mortal, and began to lead a retired life:—

و این واقعه را اعظم مصائب و نوائب دانسته عمرت کلی ازان
گرفته دیگر دم محبیت با افراد انسانی نزدم و زاویه خمول لازم گرفتم —

Bādā'ūnī wrote the following Qiṭ'ah on his friend's death; the last line expresses the date A.H. 1003:—

رفت میرزا نظام الدین احمد
میوی عشقی و چست و زیبا رفت
جوهر او ز بسکه عالی بود
در چوار ملک تعالی رفت
قادری یافت سال تاریخش
گوهر بی بیا ز دنیا رفت

An account of the author's life will be found in Elliot's Bibliographical Index, vol. i., pp. 180-84. See also Blochmann's Ā'in-i-Akbari, vol. i., pp. 420, 514.

In the preface the author states that, in obedience to his father's advice, he had from his very boyhood devoted himself to the study of historical works; that although there were several separate histories dealing with special dynasties, periods, or minor kingdoms, such as Dihli, Gujarat, Mālwāh, Sind, there did not exist any work treating of the general history of India. He therefore conceived the idea of supplying that deficiency by writing a history which might comprehend the whole of India, commencing from the dawn of Islām in India in the time of Subuktagin, A.H. 367, to A.H. 1001, the 37th year of Akbar's

reign. He then goes on to say that by a fortunate coincidence the word Nizāmi (a contracted form of his name Nizām-ud-Dīn) forms a chronogram of the date of the composition, A.H. 1001; but in the body of the work the author brings down the account to the end of the 38th year of Akbar's reign, corresponding to A.H. 1002, and expresses a desire that he may live to continue the work to a later period.

The author enumerates the following works on which he has based this composition:—

(1) *Tārikh-i-Yamini*; (2) *Tārikh-i-Zayn-ul-Akhbār*; (3) *Raudat-us-Šafā*; (4) *Tāj-ul-Ma'āṣir* (wrongly written تاریخ الماءِر); (5) *Tabaqāt-i-Nāṣiri*; (6) *Khaza'in-ul-Futūh* (wrongly called here خزانة المفتوح); (7) *Tuḡluq Nāmah*; (8) *Tārikh-i-Fīrūz Shāhī* by *Diyā-i-Barānī*; (9) *Futūhāt-i-Fīrūz Shāhī*; (10) *Tārikh-i-Mubārak Shāhī* (called here مبارک السلاطین مهاتی); (11) *Tārikh-i-Futūh us-Salāṭīn* (called here تاریخ فتوح السلطان); (12) *Tārikh-i-Mahmūd Shāhī* *Mandūī* (like Rieu's copy this reads here *Hindūī* instead of *Mandūī*); (13) *Tārikh-i-Mahmūd Shāhī Khurd* *Mandūī* (*Hindūī* again written here for *Mandūī*); (14) *Tabaqāt-i-Mahmūd Shāhī* *Gujarātī*; (15) *Ma'āṣir-i-Mahmūd Shāhī* *Gujarātī*; (16) *Tārikh-i-Muhammadī*; (17) *Tārikh-i-Bahādūr Shāhī*; (18) *Tārikh-i-Bahmanī*; (19) *Tārikh-i-Nāṣiri* *wa Muẓaffar Shāhī*; (20) *Tārikh-i-Mirzā Haydar*; (21) *Tārikh-i-Kashmīrī*; (22) *Tārikh-i-Sind*; (23) *Tārikh-i-Bābūrī*; (24) *Wāqi'āt-i-Bābūrī*; (25) *Tārikh-i-Ibrāhīm Shāhī*; (26) *Wāqi'āt-i-Muṣhtaqī*; (27) *Wāqi'āt-i-Hadrat-Jannat Āshiyānī* *Humāyūnī* *Pādīshāhī*.

Several of the works enumerated in the above list, e.g. (17), are only known to us by name, from this and similar lists of authorities.

A detailed account of the contents of the work is given in Morley's Descriptive Catalogue, p. 158, and in Elliot's Bibliographical Index, *loc. cit.* An English translation of a considerable part of the work will be found in Elliot's History of India, vol. v., pp. 177-476. The work is also mentioned in Stewart's Catalogue, p. 11; Uri, p. 277; Critical Essay, p. 38; Auner's Munich Catalogue, p. 83; Nassau Lees, J.R.A.S., N.S., vol. iii., p. 451; Copenhagen Catalogue, p. 21; Rieu, i., p. 220; Ethé, Bodl. Lib. Catalogue, Nos. 184-191; Ethé, Ind. Office Lib. Catalogue, Nos. 225-232.

An extract comprising the last portion of Akbar's reign, with copious marginal and interlinear notes of great value (most probably in the handwriting of Dr. H. Blochmann), is preserved in the Būhār Library.

The work is being edited and translated in the Bibliotheca Indica Series. Lithographed, Nāmī Press, Lucknow, 1875.

It is also called *Tabaqāt-i-Akbar Shāhī* and *Tārikh-i-Nizāmī*, but it is better known as *Tabaqāt-i-Akbarī*.

Although the work is not totally free from chronological mistakes, which Bādā'ūnī ascribes to the omission of the intercalary days, and a confusion of solar and lunar years, it enjoys the unique distinction of being the earliest of the general histories of India, composed upon a new model, in which India alone forms the subject-matter. In its compilation the author received help from the learned historian Mir Muḥammad Ma'ṣūm Bhakarī (who wrote the *Tārīkh-i-Sind* in about A.H. 1008 = A.D. 1599, and died c. A.H. 1015 = A.D. 1606) and several other persons of note. It forms the basis of all the subsequent works written on the same subject and is held in high estimation as a standard authority. Firīshṭah freely borrows from this work, and his history of Hindūsān and the Deccan is formed on the same plan. Bādā'ūnī openly admits that his *Muntakhab-ut-Tawārīkh* is an abridgment of this valuable work. From the preface to the *Ma'āṣir-i-Rahīmī* we also learn that most of the historical portions of the said work are mere extracts from the *Tabaqāt*.

The work is divided into a *Muqaddimah* (introduction), nine *Tabaqāt* (stages), and a *Khātimah* (conclusion), as follows:—

Muqaddimah. History of the Ġaznawis from A.H. 367-582 = A.D. 977-1186, fol. 3^a.

مقدمه — در بیان احوال گزنویان از ابتداء سبکتکنی از
سنه سبع و سنتین و تلشیعه تا سنه اثی و نهانی
و خمسماهه — دویست و پانزده سال — پانزده نفر —

Tabaqah I. History of the kings of Dihli from Sultān Mu'izz-ud-Din Ġuri to Akbar, A.H. 574-1002 = A.D. 1178-1593, fol. 12^b.

(۱) طبقه سلطانین دهلي از ابتداء زمان سلطان معز الدین
خوري که بلاد دهلي را متصرف شده حاکم گذاشت
تا زمان سعادت قری حضرت خلیفة الهی سی و شش
نفر — از سنه اربع و سبعین و خمسماهه تا سنه اثی
وalf هجری — چهار صد و چهل و هشت سال —

Here the author closes the history of Akbar (fol. 342^a), with a promise that if time favours him he will record the further events of this emperor's reign; but most probably he did not survive to fulfil the promise. This is followed by biographical notices of the grandees, nobles, learned men and poets of the time of Akbar. These notices, written without any rubric or distinguishing marks, are arranged as follows:—Amirs, fol. 342^a; Scholars and men of letters, fol. 348^b; Saints, fol. 351^a; Philosophers, fol. 352^a; Poets, fol. 353^a.

Tabaqah II. History of the kings of Deccan from A.H. 748-1002 = A.D. 1347-1593, fol. 361^a.

(۲) طبقه دکن — سی و شش نفر — از ابتداء سنه همان
و اربعین و سبعماهیه تا سنه اثی و الف — دویست
و پنجاه و چهار سال —

Tabaqah III. History of the kings of Gujarāt from A.H. 793-980 = A.D. 1390-1572, fol. 394^a.

(۳) طبقه گجرات — مدت سلطنت ایشان از سنه ثلث
و تسعین و سبعماهیه تا سنه همانی و تسعماهیه مدت یک
صد و هشتاد و هفت سال — شانزده نفر —

This section is followed by a large *lacuna*. After the account of Muzaffar Shāh, the last king of Gujarāt, who reigned from A.H. 969 to 980 = A.D. 1561-1572, the narrative begins with the fifth Tabaqah. So the whole of the fourth Tabaqah, treating of the history of the kings of Mālwāh, from A.H. 809-977 = A.D. 1406-1569, is wanting.

Tabaqah V. Kings of Bengal from A.H. 741-984 = A.D. 1340-1576, fol. 464^b.

(۴) طبقه بنگاله — ییست و یک تیک یکصد و نود و هشت
سال از سنه احدی و اربعین و سبعماهیه تا سنه
تسع و تسعماهیه (اربع و همانی و تسعماهیه
(read

Tabaqah VI. Sharqi kings of Jaunpūr, A.H. 784-881 = A.D. 1382-1476, fol. 468^b.

(۶) طبقه جونپور — نود و هفت سال — پنج تیک — از سنه
اربع و همانی و سبعماهیه الی سنه احدی و همانی
و همانماهیه —

Tabaqah VII. Kings of Kashmīr from A.H. 747-995 = A.D. 1346-1586, fol. 481^b.

(۷) حکام کشمیر از سنه سبع و اربعین و سبعماهیه تا سنه
خمس و تسعین و تسعماهیه — دویست و چهل و نه سال

Tabaqah VIII. History of Sind from A.H. 86-1001 = A.D. 705-1592, fol. 512a.

(۸) طبقه سند از سنه سی و همانی تا سنه احدی و الف

Tabaqah IX. History of Multān from A.H. 847-923 = A.D. 1448-1517, fol. 517a.

(٩) طبقہ ملتان از سنه سبع و اربعین و ثمانمایہ تا سنه
تلخ و عشرين و تسعمايه -

The conclusion (*Khātimah*), giving a very short geographical sketch of India in a few lines, begins on fol. 528b.

In the preface the *Tabaqāt* are enumerated in wrong order, and the dates and periods mentioned therein are in most instances erroneous, but they are correctly written in the body of the text. The rubrics are lacking in many places.

An index of the contents, written in careless *Nasta'liq* by a later hand, and bearing wrong references to the pages (most probably belonging to some other copy of the *Tabaqāt-i-Akbari*), is attached at the beginning.

The MS., though very neat and clean, is not free from clerical errors. Written in neat *Nasta'liq*, within coloured ruled borders, with an illuminated head-piece.

Not dated, apparently 17th century.

No. 536.

fol. 449; lines 20; size 10 x 7; 8 x 4½.

منتخب التواریخ

MUNTAKHAB-UT-TAWĀRĪKH.

A general history of India from the time of the Ġaznavis down to the fortieth year of Akbar's reign.

Author: Mullā 'Abd-ul-Qadir bin Mulāk Shāh Bādā'ūnī, ملا عبد العزیز بن ملوك شاه بدآونی.

Beginning:—

ای یافته نامها ز نام تو رواج
شاخان بدرست چو ما بدیشان محتاج

The celebrated historian Mullā 'Abd-ul-Qādir, with the poetical *nom de plume* Qādirī, was born in Bādā'ūn, a town near Dihli, in

A.H. 947 = A.D. 1540. His father Shaykh Muluk Shah died in A.H. 969 = A.D. 1561. Although the author was the pupil of Shaykh Mubarak Naguri, and for forty years enjoyed the intimate acquaintance of his two eminent sons, Shaykh Faydi and Shaykh Abu'l-Fadl, he looked upon them as heretics and had no friendship for them. In the course of his narrative he frankly admits the good treatment he received at the hands of Shaykh Mubarak and his two sons; but he bitterly condemns the foul part they played in crushing the power of the Sunni 'Ulamā and in adopting subtle measures for leading Akbar's mind away from Islam, and openly heaps insults on them. Bada'uni, as he is generally called, was an eminent scholar. He studied the various branches of Muhammadan literature under the most distinguished men of his age and was specially well versed in history, music, astronomy and poetry. On account of his sweet voice he was appointed Imām for Wednesdays. In A.H. 981 = A.D. 1573 he was introduced to Akbar by Jalal Khān Qurchi and Hakim 'Ayn-ul-Mulk, and was enrolled among the learned men of the imperial court. According to his own statement in the preface, he commenced the present work shortly after the death of his intimate friend Nizām-nd-Din Ahmad (the author of the well-known history Tabaqat-i-Akbari, noticed above), which took place in A.H. 1003 = A.D. 1594, and finished it, as stated in the conclusion, on Friday the 23rd of Jumādā II., A.H. 1004 = 23rd February, 1596.

The work has gained a wide popularity on account of the outspoken tone in which he criticises the religious views of Akbar as well as of others who departed from his own orthodox faith in the doctrines of Islam; and, although it is based on some earlier works, among which he specially mentions the Tārikh-i-Mubarak Shāhī and the Nizām-ut-Tawārikh-i-Nizāmī (i.e. the Tabaqat-i-Akbari), it contains much original matter and gives very interesting and valuable biographies of the renowned saints, physicians, scholars and poets of Akbar's time. The book was kept secret for a long while, and, according to some, was made public during the reign of Jahāngir. Bada'uni died shortly after the composition of this work, in A.H. 1004 = A.D. 1596. Azād, in his Khizānah-i-Āmirah, p. 323, on the authority of the author of the Samarāt-ul-Quds, who was a pupil of Bada'uni, gives this year for the author's death.

The work has been edited in the Bibliotheca Indica by Maulawi Ahmad 'Ali, 3 vols., Calcutta, 1868-9. A notice of the author and his compositions, with all the passages relating to him which occur in the text, is given at the end of the third volume. An account of the author's life will also be found in Blochmann's Ā'in-i-Akbari, vol. i., p. 104. The work has been fully described by Sir H. Elliot, Bibliographical Index, pp. 219-258, and History of India, vol. v., pp. 477-549. See also Lees, J.R.A.S., N.S., vol. iii., p. 455. Extracts relating to

Akbar's religious innovations are given by H. H. Wilson, Works, vol. ii., pp. 379-400. A condensed translation of the entire work, by Wm. Erskine, is preserved in the British Museum, Add. 26,609; and some portions of Akbar's reign, translated by Dr. John Leyden, will be found in Add. 26,601. For other copies of the work see Rieu, i., p. 222; Ethé, Bodl. Lib. Catalogue, Nos. 192-194; Ethé, Ind. Office Lib. Catalogue, Nos. 233-234.

The text is only divided by rubrics. The first part, from Subuktigin to Humayun's death, ends on fol. 167^a. The second part, dealing with the first forty years of Akbar's reign, ends on fol. 320^a. Notices of Shaykhs, fol. 320^a; 'Ulamā, fol. 344^a; Physicians, fol. 380^b; Poets, in alphabetical order, fol. 383^b.

Written in cursive Indian character, at the request of one Lālah Basant Rāi, رائے بسنٹ لالہ

Dated Sialkot, 17 Rajab, A.H. 1141.

Scribe محمد محسن ولد محمد حیات سیالکوئی

NO. 537.

fol. 67; lines 16; size 8 x 5½; 5½ x 3½.

تاریخ حقی

TÂRÎKH-I-HAQQÎ. ✓

A compendious general history of India from the time of Mu'izz-ud-Din Muhammad bin Sām to the reign of Akbar.

Author: 'Abd-ul-Haqq, takhīħallīs Haqqī, of Dihli, عبد الحق مغلص به حقی الدهلوی.

Beginning:—

اللهم مالك الملك تؤي الملك من تشاء وتنزع الملك من تشاء

الع

The author is the celebrated saint of India, mentioned in No. 490, vol. vi.

In the preface the author tells us that he based his account of the period from the time of Mu'izz-ud-Din Sām to Sūlījān Nāṣir-ud-Din

Mahmud, son of Sultan Shams-ud-Din İltamish, on the Tabaqat-i-Nasiri; of the period from Sultan Giyas-ud-Din Balban to Sultan Firuz, on the Tarikh-i-Firuz Shahi (of Diyā-i-Barani); and of the last period, extending from the reign of Shāh Bahlūl Lodi to that of Akbar, on oral tradition and observation.

On fol. 41^a the author gives us to understand that at the time of writing this book above forty years of the reign of Akbar had passed. In the conclusion he tells us that he brought the history of the Deccan kings down to A.H. 937 = A.D. 1530, and that, as the history of the kings who reigned after that year down to the time of writing this book, in A.H. 1005 = A.D. 1596, was not available to him, he could not add it to the work. He also says that for similar reasons he could not give a detailed account of the kings of Sind and Kashmir.

He gives the following chronogram expressing the date of composition, A.H. 1005:—

نافع چو فتحاد ممال تاریخش را
از ذکر ملوك یارده نافع کن

(ذکر ملوك 1016 - 11 = A.H. 1005.)

Contents:—

- Sultans of Dihli from the time of Sultan Muizz-ud-Din
- Muhammad bin Sam to the accession of Akbar, fol. 3^a.
- Sultans of Bengal, fol. 41^a.
- Sultans of Jaunpur, fol. 51^a.
- Kings of Mandu, fol. 52^a.
- Sultans of Gujrat, fol. 58^a.
- Kings of the Deccan, fol. 62^a.
- Kings of Multan, fol. 65^a.
- Rulers of Kashmir, fol. 66^a.

This copy agrees with the earlier recension of the work mentioned in Rieu, i., p. 224. An account of the work will be found in Elliot, Bibliographical Index, pp. 273-280, and History of India, vol. vi., pp. 175-181. See also Morley, Descriptive Catalogue, p. 62.

The work is also called ذکر الملوك. In the present copy the title is wrongly given as تاریخ یادشاهان ذکرین.

Written in hasty Nasta'liq, with the headings in red.

Dated Thursday afternoon, 17 Jumādā II., A.H. 1023.

Scribe محمد علام منشی

No. 538.

foll. 427; lines 21; size $15\frac{1}{2} \times 8\frac{1}{2}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

گلشن ابراهیمی

GULSHAN-I-IBRÂHÎMÎ.

A general history of India from the earliest times to A.H. 1015 = A.D. 1606.

Author: Muhammad Qâsim Hindû Shâh Astarâbâdi, commonly called Firishtah. **محمد قاسم حندو شاه اسٹرآبادی المشهور بفرشته.**

The author, who was born in Astarâbâd about A.H. 960 = A.D. 1552, came to India at an early age with his father Maulâna Ȣulâm 'Ali Hindû Shâh, who settled in Ahmadnagar, and was appointed tutor to the son of Murtâdâ Nizâm Shâh. He enjoyed the favour of Nizâm Shâh and his son and successor Mirân Husayn Nizâm Shâh. Firishtah tells us in the preface that in A.H. 998 = A.D. 1589 he left Ahmadnagar and reached the Bijâpûr court, where Ibrâhim 'Âdil Shâh (A.H. 988-1037 = A.D. 1580-1627) asked him to write the present history, which he presented to his Majesty in A.H. 1015 = A.D. 1606. In the same year the king sent him on an embassy to Jahângîr's court at Lahore. The date of Firishtah's death is not known; but it is evident that he attained an advanced age, and was still alive in A.H. 1033 = A.D. 1623, which is the latest date mentioned by him (in connection with the death of Bahâdur Khân Fâruqî).

A very good account of the work and its author, by J. Mohl, will be found in the *Journal des Savants*, 1840, pp. 212-226, 354-372 and 392-403. See also Elliot, *Bibliographical Index*, pp. 310-339; *History of India*, vol. vi., pp. 207-236; Rieu, i., p. 225; W. Morley, pp. 63-68; Stewart, p. 12; Ethé, Bodl. Lib. Cat., No. 217; Ethé, *India Office Lib. Cat.*, Nos. 291-302. Mehren, *Copenhagen Catalogue*, p. 11, mentions a medical work by Firishtah entitled **دستور الاطباء**.

The work is commonly called, after the author, **تاریخ فرشته**, and is also styled **تاریخ نورس نامہ**. It forms the main source of all the later works on the general histories. It is remarkable for its impartiality, and Sir Henry Elliot rightly observes that the author does not flatter even the prince in whose reign he lived.

It has been lithographed at Bombay and Poona in 1832; second edition, Lucknow, A.H. 1281. The whole work has been translated into English by General J. Briggs, in his *History of the Rise of the*

Mahomedan Power in India, 4 vols., London, 1829. Former translations of select portions of the same work are to be found in Alexander Dow's History of Hindostan, London, 1768; Jonathan Scott's History of Dekhan, Shrewsbury, 1794; and Anderson's Account of Malabar, Asiatic Missionary, 1786.

The work is divided into a Muqaddimah, twelve Maqâlahs, and a Khâtimah, and is here arranged in two volumes bound separately, as follows:—

VOL. I.

Beginning:—

بیش وجود ہمہ آیندگان - پیش نتای ہمہ پایندگان

Contents:—

Muqaddimah. Tenets of the Hindus; the history of the early Râjâhs of Hindûstân, and the first appearance of Islâm in India, fol. 5^a.

Maqâlah I. Gâznavi Sultâns of Lâhaur, fol. 23^b.

Maqâlah II. Sultâns of Dihli, fol. 70^b.

Maqâlah III. Kings of Deccan, in six Râjâhs:—1. Kings of Gulbargah, or Bahuntanis, fol. 307^b.

No. 539.

fol. 410; lines and size same as above.

VOL. II.

Continuation of the preceding copy.

Beginning:—

از گلشن اخبار گمی پوران و چمن آثار کشور مثسان آن

Maqâlah III. (contd.). Râjâh 2, The 'Âdilshâhî Kings, fol. 1^a; 3, Kings of Ahmadnagar, or Nizâmsâhîs, fol. 133^a; 4, Kings of Tiling, or Quṭubshâhîs, fol. 202^b; 5, Kings of Berar, or 'Imâdshâhîs, fol. 209^b; 6, Kings of Bedar, or Baridîs, fol. 211^b.

Maqâlah IV. Sultâns of Gujarât, fol. 213^a.

Maqâlah V. Kings of Mâlwah and Mandû, fol. 271^b.

Maqâlah VI. Fârûqi kings of Burhânpûr, fol. 306^a.

Maqâlah VII. Sultâns of Bengal, and the Sharqî kings of Jaunpûr, fol. 319^a.

Maqālah VIII. Rulers of Sind, Tattah, and Multān, fol. 331*.

Maqālah IX. Zamindārs of Sind, fol. 336^b.

Maqālah X. Kings of Kashmīr, fol. 349^a.

Maqālah XI. Account of Malabar, fol. 379^b.

Maqālah XII. Saints of India, fol. 384^b.

The MS. ends with an account of *Khusrau Dihlawi*. The *Khātimah*, giving a description of India, is wanting in this copy.

Written in ordinary Indian *Talīq*, within coloured ruled borders, with the headings in red.

Not dated, apparently 19th century.

The MS. is in a damaged condition, and almost all, the folios are loosened. A note dated A.H. 1262 at the end of each volume says that the MS. was purchased by Ahmad bin 'Abd-ur-Rahīm Ṣafīpūrī. The note is followed by his seal, dated A.H. 1249.

No. 540.

fol. 462; lines 17; size 12 $\frac{1}{2}$ × 6 $\frac{1}{2}$; 9 $\frac{1}{2}$ × 4 $\frac{1}{2}$.

خلاصة التواریخ

KHULĀSAT-UT-TAWĀRĪKH.

A general history of India from the earliest times to the accession of Aurangzib.

Beginning:—

تاش نگارخانہ کائنات و مصور کارگاہ ممکناب چون اقتضای آن

کرد آن

The author, who does not mention his name anywhere in the text and gives no particulars about himself, was a Khattri Hindū of Patyālah. His name, however, occurs in the subscriptions of several MSS., and has been variously read: *Sanjān* by Morley and Sprenger, *Subbān* by Lees and Elliot, and *Sujān* by *Garcin de Tassy*. The last reading, which represents a Hindū name of frequent occurrence, and which is very distinct in MS. No. 363, Ethé, India Office Lib. Cat., is probably correct. The author enumerates no less than twenty-seven works on which he founded the present composition. They are:—The Persian translations

of the Mahábhárata, Rámáyana, and Harivansá, made by order of Akbar. The Bhagavata and Yogavasishta, translated by Shaykh Ahmad and others for Prince Dárá Shikúh. Gulafshán, a translation of the Singhásan battisi. Padmávat, a history of Ratansen of Chítaur. Rájaváli by Bidhádhar, translated into Persian by Nibáhúrám. Rájatarangini by Pandit Raghú Náth, translated from the Sanskrit by Mauláná 'Imád-nd-Din. Tárikh-i-Mahmúd Gáznawi by Mauláná 'Unsuri. Tárikh-i-Sultán Shiháb-ud-Din Gúri. Tárikh-i-Sultán 'Alá-nd-Din Khiljt. Tárikh-i-Firúzsháhí by Mauláná A'azz-nd-Din Khálid Kháni. Tárikh-i-Afágínah by Husayn Khán Afgán. Zafar Námah by Sharaf-ud-Din 'Ali Yazdí. Tímúr Námah by Hátifi. Tárikh-i-Báburi, translated from the Turki original by Mirzá 'Abd-ur-Rahím Khán Khánán. Akbar Námah by Abu'l Faḍl. Tárikh-i-Akbar Sháhí by 'Atá Beg Qazwíni. Akbar Námah by Shaykh Ilahdád Munshí Murtadá-Kháni. Tabaqát-i-Akbarí by Nizám-ud-Dín Ahmad Bakhsí. Iqbál Námah. Jahángír Námah. Tárikh-i-Sháh Jabán by Wáris Khán, corrected by Sa'd Ullah Khán. Tárikh-i-Ālamgírí by Mír Muhammad Kázim. Tárikh-i-Kashmír, translated from the Kashmiri language, by Mauláná Sháh Muhammad Sháhábádi. Tárikh-i-Bahádur Sháhí of Gujárát.

We learn from the preface that the author devoted two years to the composition of the work, completing it in the fortieth year of Aurangzib's reign, corresponding to A.H. 1107 = A.D. 1695. The history virtually closes with the accession of Aurangzib and his contest with Dárá Shikúh. The last few lines, in which it is said that Aurangzib died on Friday, 28 Du'lqa'd, A.H. 1118 = A.D. 1706, at the age of ninety-two years and seventeen days, after a reign of fifty-one years, two months and twenty-eight days, must have been added subsequently.

Contents:—

- Account of the Hindús, their traditions, religious sects and castes, fol. 9^a.
- Description of the Súbahs of Hindústán, fol. 25^b.
- History of the Hindú Rájahs from Juhishtír to the Muhammadan conquest, fol. 82^b.
- History of the Muhammadan kings, from Subuktágín to Bahál Lodi, fol. 154^b.
- The Timurides from Bábür to the accession of Aurangzib, fol. 261^b.

It is remarkable that there is hardly anything to indicate that the work was written by a Hindu, except that the date of composition is given not only in the Hijrah and Julús years, but also in the era of the Kaliyug, Bikramájít and Saliváhana.

The contents of the work have been fully described in Morley, Descriptive Catalogue, p. 69, and in Elliot, History of India, vol. viii., pp. 5-12. See also N. Lees, Journal of the Royal As. Soc., New Series, vol. iii., p. 423; Garcin de Tassy, Journal Asiatique, 5^e Série, vol. iii.,

p. 366, and Hist. de la Litt. Hind., vol. i., p. 31; J. Aumer, p. 84; Mackenzie Collection, vol. ii., p. 121; Biblioth. Sprenger., No. 221; Rieu, i., p. 230; Ethé, Bodl. Lib. Cat., No. 246, and Ethé, Ind. Office Lib. Cat., Nos. 362-364. The work has been translated into Urdu by Mir Shir 'Ali Afsús, under the title of *Ārā'ish-i-Mahfil*.

Capt. N. Lees forms a very high opinion of the *Khulásat-nt-Tawárikh* and says that it is "one of the most carefully compiled general histories of India." He then proceeds to say that the well-known *Siyar-ul-Muta'akhkhirin* is almost a verbal transcript of the present work. On the other hand, Sir H. Elliot gives us to understand that the *Khulásah* is only a copy of an earlier work called *Mukhtasar*, of which only one imperfect MS., containing neither author's name nor date of composition, is mentioned by him. Capt. N. Lees and Sir H. Elliot are thus in direct antagonism. Capt. N. Lees's account of the *Khulásah* seems to be exaggerated. The Hindú period, which alone occupies nearly one-third of the whole work, contains a useful account of the products of Hindústán, and its geography, as known in Aurangzib's time: but the history of the Muhammadan dynasties previous to the Muğal conquest is comparatively meagre. The account of Bábür, Hmáyún, Akbar and Jahángír is full, but that of Sháh Jahán, for which the author refers us to Wáris Khán's history, is concise. He enters into minute details in recounting the contest between Aurangzib and his brothers. He does not devote separate chapters to the various independent kingdoms. An account of the kings of Multán is given in the reign of Bábür, and accounts of Málwah, Gujárát, Bengal, Kashmír, Sind and the Deccan are given in the reign of Akbar. It may be remarked here, that on the whole the work contains little which is not found in the *Tárikh-i-Firishtah*, but the matter is differently arranged; and although the author quotes no less than twenty-seven authorities as his sources, there is hardly anything in the work to show that he really consulted any of the rare and unusual works included in his list.

Written in ordinary *Nasta'liq*, within coloured ruled borders, with the headings in red. An ordinary illuminated head-piece. Some folios towards the end are written diagonally. Spaces for illustrations have been left blank in three or four places.

Dated 7 Rajab, A.H. 1234, corresponding to 3 May, 1819.

Scribe ساکرام

No. 541.

fol. 267; lines 13; size $8\frac{1}{4} \times 5$; $6 \times 3\frac{1}{4}$.

هفت گلشن

HAFT GULSHAN.

A general history of India from the earliest times to A.H. 1132 = A.D. 1719.

Author: Muhammad Hâdi, entitled Kâmwar Khân, المُحَمَّدْ هَادِي
المَخَاطِبْ كَامُورْ خَان.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين كه قد درست بالغه الخ

Muhammad Hâdi, who is not to be confounded with the continuator of the Jahângîr Nâmah, was a retainer of prince Rafî'-ush-Shân, at whose recommendation—so he tells us in the second volume of the Tâdkirat-us-Salâtin-i-Chagatâ, fol. 337^b (noticed hereafter)—he received the title of Kâmwar Khân and the office of Mir Sâmân to that prince's son, Muhammad Ibrâhîm, in the second year of Bahâdur Shâh's reign:—

رَاقِمُ اَبْنِ سَاعَاتِ حَسْبِ الْعَرْضِ بِادْسَاهْزَادَهِ وَالْكَهْرُ شَاهِ رَفِيعِ
الْهَانِ بِهَادِرِ بِاصَافِهِ صَدِيدَاتِ بِهَسَتِ صَوَارِ وَبِطَاطِبِ كَامُورِ خَانِ وَمِيرِ
صَامَانِيِ سُرْكَارِ شَاهْزَادَهِ مُحَمَّدِ اَبْرَاهِيمِ سُرْمَاهِ آبُو بَدْمَسِ آورِدِ

Dr. Rieu, who, p. 274^c, confounds the author with the continuator of the Jahângîr Nâmah, is also in error in his "Additions and Corrections" in holding that the author was a retainer of prince 'Azîm-ush-Shân, and that at his recommendation he received the title of Kâmwar Khân and the office of Mir Sâmân to that prince's son. Muhammad Ibrâhîm was the son of Rafî'-ush-Shân and not of 'Azîm-ush-Shân.

This copy exactly agrees with that of Rieu, p. 908. See also Elliot, History of India, vol. viii., pp. 13-16. Dr. Ethé, India Office Lib. Cat., No. 394, notices an autograph copy of the work, written by the author in A.H. 1136 and finished in the month of Muharram of that year.

The Haft Gulshan is divided, as its name implies, into seven

Gulshans (rose-beds), some of which are sub-divided into Gulbans (rose-bushes), as follows:—

First Gulshan—in three Gulbans.

1. Kings of Dihli from the earliest times to Bâbur, fol. 5^a.

The author at the end of this Gulban expresses his desire to write a second volume devoting it to the history of the Timurids from Bâbur to Muhammad Shâh,
الله تعالیٰ
مفصل و مجمل کیفیت این سلطنت تا حالت
تعریف که نوبت سلطنت به ابو نصر قطب الدین محمد
بادشاہ بیهادر شاہ ولد جهان شاہ این بیهادر شاہ غازی
رسیده بتحریر در آورده جلد دوم مرتب سازد

2. Sharqi kings of Jaunpûr, fol. 112^a.

3. (Wrongly called here گلبن دوم), Kings of Mâlwah, fol. 117^a.

Second Galshan—in two Gulbans.

1. Kings of Gujarât, fol. 134^b.
2. Kings of Khândish, fol. 154^b.

Third Gulshan—in one Gulban.

Kings of Bengal, fol. 162^a.

Fourth Gulshan—in six Gulbans.

1. Bahmanî Sultâns in the Deccan, fol. 165^b.
2. 'Âdilshâhs of Bijâpûr, fol. 189^b.
3. Nizâmshâhs of Ahmednagar, fol. 212^a.
4. Qutbshâhs of Haydarâbâd, fol. 228^a.
5. 'Imâdshâhs of Berâr, fol. 235^a.
6. Barîdshâhs of Bidar, fol. 236^b.

Fifth Gulshan—in two Gulbans.

1. Jâms of Sind, fol. 238^b.
2. Rulers of Multân, fol. 241^a.

Sixth Gulshan—in one Gulban.

Rulers of Kashmîr, fol. 245^a.

Seventh Gulshan—in one Gulban.

Indian saints, fol. 255^a.

Several extracts translated by Munshi Sadâsukh Lâl are preserved in the British Museum, Add. 30,782, fol. 3-60.

An index of the contents is given at the beginning of the copy.

Written in Indian Nîm-Shikastah, with red headings throughout.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

No. 542.

foll. 141; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

چهار گلشن

CHAHÂR GULSHAN. ✓

A general history of India from the earliest times to A.H. 1173 = A.D. 1759.

Author: Rai Chatarman, رای چترمن.

There are two prefaces to the work. The first preface is by the author's grandson, Chandar Bhan Munshi, (in Rieu, iii., p. 910, Rai Khan Munshi), a kâyasth of the Saksinah tribe, who edited the work after the author's death and added a preface in A.H. 1204 = A.D. 1789, which date is expressed by the chronogram (fol. 2^b)—

دایماً سیراب بادا چار گلشن در جهان

This preface begins on fol. 1^b—

اجزای جند مسمی به چار گلشن مولفه مظہر دانش و بیش
منتسب نسخه آفرینش مجموعہ فہرست معانی و فہرست مجموعہ
مصداقی برگزیدہ ذمی رای چترمن کہ مشتمل است الح

In the second preface, written by the author himself, it is stated that the work was composed in A.H. 1173 = A.D. 1759, for which the author gives the chronogram چترمن نیاں گلشن. A second title assigned to the work by the author (fol. 3^a) is اخبار التواریخ. In the concluding lines it is stated that the history, containing a description of 22 Subahs which were under the kings of Hindûstân, begins with Rajah Judîshir and ends with Shah Jahân II., A.H. 1173 = A.D. 1759, and that it was written by desire of the Wazir Gâzî-ud-Din Khan, alias Shihâb-ud-Din Khan, at the time of the second invasion of Ahmad Shah Abdali.

The author's preface begins thus on fol. 2^b—

میامن بیرون از قیاس پادشاهی را مزد الح

The work is divided, as its name implies, into four sections called *Gulshans* (and not *Chamans* as mentioned in Rien, *ib.*), as follows:—

Gulshan I. Sūbahs of Hindūstān. This section, beginning with the Sūbahs of Dihli, contains a short history of the province and its rulers from Rājah *Judishīr* to Shāh Jahān II., A.H. 1173 = A.D. 1759 (fol. 3^a), followed by notices of the Muslim saints of the Sūbah (fol. 21^b), its places of pilgrimage and other famous localities (fol. 36^b), its rivers (fol. 39^b), and its subdivisions (fol. 40^a). A similar arrangement is observed under each of the other Sūbahs, viz. Akbarābād (fol. 42^a), Lāhaur (fol. 46^a), Multān (fol. 50^a), Tattah (fol. 52^a), Kashmīr (fol. 53^b), Orissa (fol. 58^b), Bengal (fol. 60^a), Bihār (fol. 63^b), Ilāhābād (fol. 65^b), Oude (fol. 68^b), Ajmir (fol. 70^a), Gujārāt (fol. 72^b), Málwah (fol. 77^a), and Kābul (fol. 81^a).

Gulshan II. Includes a topographical account of the Sūbahs of the Deccan, viz. Berār (fol. 84^b), Khāndīsh (fol. 86^a), Aurangābād (fol. 87^b), Bijāpūr (fol. 89^a), Goleonda (fol. 91^b), and Muhammādābād (fol. 94^a). This is followed by a short history of the local dynasties, namely: Bahmanis (fol. 96^a), 'Ādilshāhis (fol. 102^b), Nizāmshāhis (fol. 104^b), Qutub Shāhis (fol. 110^a), 'Imādis (fol. 112^b), Baridis (fol. 113^a), Siwā and Sanbha (on the margin fol. 113^a). The section ends with an account of the fortresses of the Deccan (fol. 116^b), and notices of its saints (fol. 118^a).

Gulshan III. Itineraries from Dihli to various parts of India (fol. 120^a).

Gulshan IV. Orders of Muslim and Hindū saints (fol. 127^a).
A copy of the work is noticed in Rien, *loc. cit.*; see also Elliot, History of India, vol. viii., p. 255.

Written in good Indian *Nasta'liq*, within coloured ruled borders, with an illuminated head-piece and a double-page 'Unwān'. The headings are written in red throughout.

Not dated; apparently 19th century.

No. 543.

fol. 287; lines 12; size 9 x 6; 6½ x 4½.

حقیقتہای هندوستان

HAQIQATHA-I-HINDUSTAN.

A historical and topographical account of the Śābahs of Hindūstān and the Deccan.

Author: Lachhmi Narayan, with the takhalluṣ Shafiq, of Aurangābād. لچھمی نرائیان المتخلص به شفیق اورنگ آبادی.

Beginning:—

بعد حمد جهاندار جان آفرین خداوند زمان و زمین جل جلال

The author, though a Hindu by birth and origin, begins the work with the praise of God and the Prophet (حَمْدٌ وَ نَعْتٌ), like all Muhammadan authors. He tells us that his father Rāī Mansārām, whose family for four generations was indebted to the bounties of Nawwāb Āṣaf Jāh, and who was then (A.H. 1204 = A.D. 1789) the Diwān of the said Nawwāb, sent to him in Ḥaydarābād from Aurangābād, his native place, some time-worn and worm-eaten revenue returns, which were prepared by his grandfather and signed by Nizām-ul-Mulk. They commenced from various dates and were brought down to the Faṣlī year 1139. As these papers were of importance and contained revenue accounts and military statistics (مداخِل و محاصل ممالک و جمیعیت مسماۃ), he recast the contents in a more intelligible form, and added to them further useful information. The dedication to Captain William Patrick, found in Rieu's copy, is wanting here. The title of the work forms a chronogram for the date of its composition.

Besides this work, the author wrote, in A.H. 1200 = A.D. 1785, a history of the Deccan, entitled Tanmiq-i-Shigarf, (تَنْمِيق شِكْرَف) (see Ethé, India Office Lib., Nos. 447-448), a history of the Mahrattas in A.H. 1214 = A.D. 1799, called بِسَاطِ الْعَنَامِ (see Rieu, i., p. 328^b), and a description of Ḥaydarābād (see Rieu, i., p. 327^a).

The work is divided into four Maqālahs, as follows:—

- I. The revenue returns above-mentioned, fol. 2^a.
- II. Account of the Śābahs of Hindūstān in the following order:—
Shāh Jahānābād (Dilīlī), Akbarābād (Āgrah), Ilāhābād, Awadh,

Bihár, Bengal, Orissa, Málwah, Ajmír, Gujárát, Tattah, Multán, Láhaur, Kashmír, Kábul, fol. 42^a.

III. Account of the Sháhahs of the Deccan, viz. Khandísh, Berár, Aurangábád, Bedár, Bijápúr, and Haydarábád, fol. 93^a.

IV. A short chronicle of the Muhammadan rulers of India from Sultán Mu'izz-ud-Din Sám down to A.H. 1204 = A.D. 1789, in the reign of Sháh 'Álam, fol. 213^b.

At the end the date of completion, A.H. 1204 = A.D. 1789, is expressed by the chronogram **شتم مجموعه**.

For other copies see Rieu, i, p. 238^a; Ethé, India Office Library, No. 426. See also Mackenzie Collection, vol. ii., p. 127.

Written in careless Ta'líq, with the headings in red.

Not dated; apparently 19th century.

No. 544.

fol. 336; lines 15; size 9 $\frac{3}{4}$ × 5 $\frac{1}{2}$; 7 × 4.

بَحْرُ الْمَوَاجِ

BAHR-UL-MAWWÂJ.

مُحَمَّدُ عَلِيَّخَانُ
الْمَصَارِيُّ وَلَدُ عَزِيزُ الدُّولَهُ هَدَيَّتُ اللَّهُ خَانُ بْنُ شَمْسُ الدُّولَهُ لَطَفُ
اللَّهُ خَانُ صَادِقُ مَتَهُورُ جَنْكَ.

The author gives a detailed account of his ancestors in his later work *Tárikh-i-Mużaffari* (fol. 279^a), noticed below. From this we learn that his grandfather Shams-ud-Dawlah Lutf Ullah Khán, son of Shams nd-Dawlah Lutf Ullah Khán Sádiq Mutahawwir Jang: شمس الدوّلہ لطف الدوّلہ هدایت اللہ خان بن شمس الدوّلہ صادق متهور جنک.

who wrote a history of Muhammad Shâh and his successors down to the beginning of the reign of Shâh 'Âlam, noticed in Rieu, i., p. 279; (5) Muhammad Ibrahim Khûn; and (6) Naâṣir-ud-Din Khân. The author's great-grandfather, Khwâjah 'Abd-ur-Razzâq, was a descendant of Khwâjah 'Abd Ullah Anṣârî, grandson of the Šihâbî Abû Ayyûb Anṣârî—hence the word Anṣârî after the author's name. His ancestors and relatives were men of letters and held honourable offices under the kings of Dihli, while he himself was in civil employ in Bihâr, and was appointed Dârogah of the Fanjdârî 'Adâlat of Tîrhot and Hâjîpûr by his patron Muhammad Rîdâ Khân Shirâzî, Nâ'ib Nâzîm of Bengal and Bihâr, who died at Mûrshidâbâd in Safar, A.H. 1206 = A.D. 1792. From the preface to the copy of the Bâhr-ul-Mawwâj, noticed in Elliot, History of India, vol. viii., p. 235, it would appear that the author had previously written a history of the prophets.

There is some confusion about the present work. According to Elliot, History of India, vol. viii., p. 235, the Bâhr-ul-Mawwâj is a general history, divided into nine Chapters and forty-nine Sections, and was completed, A.H. 1209 = A.D. 1794, and contains nothing on the history of India. The British Museum copy (see Rieu, iii., p. 1025) also gives the date A.H. 1209, but contains an account of the Durrânis down to A.H. 1211 = A.D. 1796, and includes only the history of the Ĝaznawîs, the Gûrîs, Nâdîr Shâh and his successors down to Muhammad Khân Qâchîr, and the Durrânis from Alîmad Shâh to Zamân Shâh. The present copy, treating exclusively of the Indian kings, begins with the early Hindû Râjâhs and ends with the death of Naâṣir-ud-Din Muhammad Shâh, A.H. 1161 = A.D. 1748. The following copy (No. 545), which is only a fragment, comprises a portion of the history of Shâh 'Âlam, ending with A.H. 1200 = A.D. 1785.

The present copy begins thus:—

جلد دوم اخبار السلاطین المسمی بتأریخ بصر الموج از ابتدای سنت
جوک تا اوایل کل جوک و تا آندر سال یک هزار و دو صد و پانزده
ھجری نبوي صلی الله علیه وسلم مطابق سال یک هزار و هفتصد و
نود و شش عیسوی علیه السلام - پوشیده نیست که در اقلیم
هندوستان چه از ارباب حکمت و په از اهل ریاست و چه از زمرة
مخداؤند خبرت در کیفیت آفرینش عالم اختلاف کرده اند -

Although it is said in the above lines that this second volume of the Akhbâr-us-Salât'n, entitled Bâhr-ul-Mawwâj, comprises a history (of India) from the earliest time to the end of A.H. 1211, corresponding with A.D. 1796, we find that the narrative in this copy concludes with A.H. 1161 = A.D. 1748.

On fol. 11^a of this copy the author says that he has given an account of the Gaznawî kings in the first volume of this work:—

و بعد ازو سلطان محمود غزنوی مکرر به ایست چهاد لشکر
بہندوستان کشیده و غزا نموده و فتحهای عظیم او را دمست داده
که شمعه از ذکر آن در جلد اول نگاشته.

Again on fol. 329^a he tells us that he has given a detailed account of Nâdir Shâh in the concluding portion of the first volume:—

چنانچه بشرح و بسط در آخر جلد اول نگاشته.

In the concluding lines he distinctly states that he has recorded the history of Ahmad Shâh, 'Alamgîr II. and Shâh 'Alam II. in the third volume:—

چون از ایام سلطنت احمد شاه بن محمد شاه فردوس آرامگاه
فتن عظیم در بنای سلطنت خاندان با بریه راه یافت با برین احوال
سلطنت احمد شاه پادشاه و حضرت عالمگیر ثانی و شاه عالم
حالی گوهر پادشاه در جلد ثالث نگاشته.

For these reasons it would appear that Muhammad 'Alî Khân Anshârî's Bahr-ul Mawwâj is a general history from the earliest times to A.H. 1211 = A.D. 1796; that it is divided into three volumes, the copy mentioned by Elliot being the first volume, of which the British Museum copy is a fragment; that the present copy is the second volume, and No. 545 below is a fragment of the third.

This copy of the second volume begins with the tenth Bahr, sub-divided into ten Mauj:—

I., fol. 1^b. Early Hindû kings and Râjâhs; the rise of Islâm:
موج اول در ذکر معتقدات اهل هند و راجگان و دایان دہلی
و دیگر ممالک و سمعت نشان هندوستان و بعضی مقدمات
ضروری آن و طلوع آفتاب عالمتات دین محمدی صلی الله
علیه و آله وسلم در آن بلاد

II., fol. 11^a. Kings of Dihli: از سلطنتین دہلی
شہاب الدین غوری تا ابراهیم لودی یوست و شش تن مدحه
سلطنت ایشان سیصد و پنچاه و پنج سال.

موج سیوم در ذکر سلاطین دکن.

This is divided into six *Tabaqát*, viz. (1) the *Bahmanis*, (2) the *Baridis*, fol. 71^a, (3) the *‘Imād Shāhis*, fol. 78^b, (4) the *Nizām-ul-Mulkis*, fol. 79^b, (5) the *‘Ādil Khānis*, fol. 83^a, (6) the *Qutb-ul-Mulkis*, fol. 86^b.

موج چهارم در ذکر دلاحت گجرات -
مدت یکصد و هشتاد و هشت سال - پانزده نفر فرمان روائی
کردند -

موج پنجم در ذکر حکام سند

موج ششم در ذکر ملوك بنگاله

موج هفتم در ذکر سلاطین مالوه

موج هشتم در ذکر *Khāndish* or the *Fārūqīs*:
ذکر مروزانان ولایات خاندیس که ایشان را فاروقیه خوانند -
دوازده تن - مدت حکومت شان قریب دویست مال -

موج نهم در ذکر فرمانروایان:
چولیور - شش تن

موج دهم در ذکر ملوك کشمیر:
شاہزاده تن -

The eleventh Bahr, comprising the history of the Timurides of India, is subdivided into fourteen *Manj*, of which only the following eleven are extant in this copy:—

- I. History of Bābur, fol. 122^a.
- II. Humāyūn, fol. 125^a.
- III. Akbar, fol. 139^b.
- IV. Jahāngir, fol. 145^a.
- V. Shāh Jahān, fol. 154^a.
- VI. Aurangzib, fol. 167^b.
- VII. Bahādur Shāh, fol. 192^a.
- VIII. Mu’izz-ud-Dīn Jahāndār Shāh, fol. 208^b.
- IX. Farrukh Siyar, fol. 216^b.
- X. Rafī-ud-Darajāt and Rafī-ud-Dawlah, fol. 226^b.
- XI. Nāsir-ud-Dīn Muhammad Shāh, fol. 228^a.

The narrative closes with an account of the death of Nāsir-ud-Dīn Muhammad Shāh, followed by a short topographical account of the different *Subahs* of India.

The early part of the work is very brief and summary. The contents are much the same as those of other general Indian histories, of which this portion seems to be an abridgment. Indeed, in a passage on fol. 48^a, the author admits that he has abridged the account of the Bahmani kings from the Nauras Nâmah of Muhammed Qâsim Firîshâh: در ذکر ملوك بهمنيہ که از تاریخ نورس نامه تالیف محمد قاسم مشهور به

خوشته انتخاب شده ملوك بهمنيہ که از تاریخ نورس نامه تالیف محمد قاسم مشهور به The latter portion, devoted to the reign of Nasir-ud-Din Muhammed Shah, is much fuller and more useful. The events are narrated year by year and the affairs in Bengal during that period are fully dealt with.

A table of the contents of the work is given at the beginning of the MS.

Written in ordinary Indian Ta'liq, apparently in the beginning of the 19th century. The headings are written in red. Marginal emendations are found in some places.

No. 545.

fol. 128; lines 15; size 10 x 6; 8 x 3].

This MS., defective at both ends, and endorsed as شاه عالم نامه (Shâh 'Âlam Nâmah), contains the history of Shâh 'Âlam II. from his accession, A.H. 1173 = A.D. 1759, to the 27th year of his reign, A.H. 1200 = A.D. 1785. The name of the author and the title of the work are not found in the text, but internal evidence suggests that it is a fragment of Vol. III. of Muhammed 'Ali Khân Anjâri's Bahr-ul-Mawwâj, to which he refers in the concluding lines of the preceding work.

The contents of this copy agree almost word for word with those of the corresponding portion of that author's Târikh-i-Muzaffari, noticed later on. See also Rieu, iii., p. 925, where is mentioned a history of Shâh 'Âlam, endorsed by Sir H. Elliot "Shâh 'Âlamnâma, by Muhammed 'Ali Khân," which, according to Dr. Rieu, is a portion of the Târikh-i-Muzaffari.

This MS. breaks off abruptly with an account of Mâbjî Sindhiya's defeat by Râjâh Partâb Singh in the beginning of Râimâdân, A.H. 1200 = A.D. 1785. The history of the reigns of Ahmad Shah (A.H. 1161-1167 = A.D. 1748-1754), 'Âlamgîr II. (A.H. 1167-1173 = A.D. 1754-1760), and of the last twenty years of Shâh 'Âlam II. (i.e. A.H. 1201-1221 = A.D. 1787-1806), is wanting.

The MS. ends thus:—

و نانا یعدت و لکھوا دادا با دو هزار مردم که از طرف مهاجمی . . .

To give an appearance of completeness to the MS. someone has added at the end a record (as follows) of the death of Shah 'Âlam and the accession of Akbar II., which, as we know, took place in A.H. 1221 = A.D. 1806.

روانه شده بودند بطرف دکن فوت شدند و حضرت شاه عالم
بتعاریخ ششم رمضان المبارک سنه (sic) هجری به طرف چنگ رحلت
فرمودند و حضرت ابو النصر معین الدین محمد اکبر پادشاه خازی
بسلطنت هندوستان چلوس میمانت مانوس فرمودند

A complete list of the contents of the copy is given at the beginning of the MS.

Written in fair Nasta'liq, with the headings in red.

Not dated: apparently 19th century. The fly-leaf at the beginning bears the inscription: "H. Blochmann, 1876."

PARTICULAR HISTORIES OF
INDIA.

SULTANS OF DIHLÎ.

No. 546.

fol. 310; lines 17; size 10 x 6; 6½ x 3.

تاریخ فیروز شاهی

TÂRÎKH-I-FÎRÛZ SHÂHÎ.

A portion of *Diyâ-ud-Din Barani's* well-known historical work entitled *تاریخ فیروز شاهی*, which comprises the history of the eight successive kings of Dihli, from the accession of Sultan *Giyâş-ud-Din Balban*, A.H. 664 = A.D. 1266, to the sixth year of *Firûz Shâh's* reign, A.H. 758 = A.D. 1357.

The present MS. comprises the history of the first three kings of the *Tuglak* dynasty, viz. from *Giyâş-ud-Din Tuğluq* to *Firûz Shâh*, or A.H. 720-758 = A.D. 1320-1357.

Author: *Diyâ-ud-Din Barani*, ضیاء الدین برانی.

Beginning:—

الحمد لله رب العالمين چنین گوید بدده امیدوار بر حسبت
پروردگار ضیاء برانی که چون (در) سنه عشرين و سبعمايه سلطان
خیاوه الدین تعلق شاه اثار الله بر هاله بر سریر سلطنت جلوس
فرمود ان

On p. 23 of the printed edition (Bibl. Ind. Series) *Diyā* says that he completed the work in A.H. 758 = A.D. 1357, and on p. 573 (*ib.*) he tells us that he was then seventy-four years of age. He must have been born then in A.H. 684 = A.D. 1285. He was a favourite disciple of the celebrated saint *Khwājah Nizām-nd-Dīn Auliyā* (*d.* A.H. 725 = A.D. 1324). He frequently associated with learned men and eminent poets, and enjoyed the close friendship of the distinguished poets *Amir Khusrau* and *Mir Hasan* of Dihlī. His literary fame soon attracted the attention of the learned Sultān Muhammad Tugluq, who, as we know, occupies among the Islamic kings of India a very prominent position in the field of Muhammadan literature. This emperor showed unlimited favour to *Diyā* and took great delight in his society. After the death of Muhammad Tugluq, the author attached himself to the court of Firuz Shāh. He died probably in or shortly after A.H. 758 = A.H. 1357, and was buried by the side of the tomb of his spiritual guide *Shaykh Nizām*. See *Akhbār-ul-Akhyār*, p. 117; Elliot, History of India, vol. iii., p. 93 and vol. vi., p. 484. See also Rieu, i., p. 333, and iii., pp. 919-20; Ethé, Bodl. Lib. Catal., Nos. 172-174; Ethé, Ind. Office Lib. Cat., No. 211. The work has been edited in the *Bibliotheca Indica*, Calcutta, 1860. Professor Dowson's complete translation will be found in Elliot, History of India, vol. iii., pp. 97-268. The reign of 'Alā-ud-Dīn has been translated by Major A. R. Fuller, and that of Mu'izz-nd-Dīn by Mr. P. Whalley; see *Journ. Asiat. Soc. of Bengal*, vol. 38, pp. 181-220, vol. 39, pp. 1-151, and vol. 40, pp. 185-247.

Although the work bears the title *تاریخ فیروز شاہی*, or "History of Firuz Shāh," it contains the account of only the first six years of his reign. An amplification, continuation and completion of the present work, also entitled *تاریخ فیروز شاہی*, giving a complete history of Firuz Shāh's reign from his accession in A.H. 752 = A.D. 1351 to his death in A.H. 790 = A.D. 1389, with a short account of the emperor's previous life, was compiled by *Shams-i-Siraj 'Afif*, shortly after A.H. 801 = A.D. 1399. See Rieu, i., p. 241; Ethé, India Office Lib. Cat., Nos. 212-13, etc. Prof. Dowson's translation of a considerable part of 'Afif's work will be found in Elliot's History of India, vol. iii., pp. 267-373. See also N. Lees, *Journ. Roy. Asiat. Soc., N.S.*, vol. iii., p. 445.

The *Tārīkh-i-Firuz Shāhi* of *Diyā-i-Barāni* may be said to be a continuation of the *Tabaqāt-i-Nāṣirī*, composed in A.H. 658 = A.D. 1260 by *Minhāj-i-Siraj Juzjānī*. *Diyā* begins with the history of India just where *Minhāj* leaves it. It may also be pointed out that this work is the principal source from which materials for the *Tabaqāt-i-Akbar Shāhi* and the *Tārīkh-i-Firīshṭah* have been drawn.

Contents:—

History of Sultān Ġiyāṣ-nd-Dīn Tugluq Shāh (ascended the throne in A.H. 720 = A.D. 1320), fol. 1^o.

Sultân Muhammad bin Tuğluq Shâh (ascended the throne in A.H. 725 = A.D. 1324), fol. 220^b.

Firûz Shâh (ascended the throne in A.H. 752 = A.D. 1351), fol. 267^b.

This chapter is sub-divided into the following eleven sections, called Muqaddimah:—

- (1) Accession of Firûz Shâh, fol. 268^b.
- (2) Firûz Shâh's march from Siwistân to Dihli, fol. 273^b.
- (3) His virtues, fol. 280^a.
- (4) His liberalities, fol. 287^a.
- (5) His buildings, fol. 289^a. The fifth Muqaddimah breaks off suddenly in the beginning of the account of the Madrasah-i-Firûz Shâhi, after which several folios have been lost.
- (6), (7) The entire sixth Muqaddimah, dealing with Firûz Shâh's canals, and the greater half of the first portion of the seventh Muqaddimah, treating of his rules of government, are missing.
- (8) Conquest of Lakhnauti, fol. 294^a.
- (9) Reception of letters and robes from the Khalifah, fol. 302^b.
- (10) Encouragement of hunting, fol. 304^a.
- (11) The entire eleventh Muqaddimah is wanting.

This copy, though tolerably old, is not free from mistakes. Corrections and marginal notes are not infrequent. Spaces for rubrics are left blank in several places. The last three folios are supplied in a later hand. Several seals of the later kings of Oude, viz. Wâjid 'Ali Shâh and Amjad 'Ali Shâh, are affixed at the end of the manuscript.

Written in bold and fair Nasta'liq.

Not dated, apparently 16th century.

No. 547.

سیرت فیروز شاهی

SIRAT-I-FIRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Firûz Shâh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning:—

آج ز جان زنده برارد نفس
خانه حمد عدایست بس

The above lines are introduced by the following Bayt-i-Surkh:—

كتاب سيرت فیروز شاهی
مرتب هد بتائید الہی

There are three works, sufficiently well known, which recount the events of Firuz Shah's reign:—

(1) *Tarikh-i-Firuz Shahi*, by *Diyā-i-Barani* (composed A.H. 758 = A.D. 1356), see the preceding MS. No. 546.

(2) A work by *Shams-i-Siraj 'Afīf*, also called *Tarikh-i-Firuz Shahi*, which is devoted exclusively to the life and reign of that emperor, covering the period A.H. 752-790 = A.D. 1351-1388 (printed in the *Bibliotheca Indica*, Calcutta, 1891, and in part translated into English); see Elliot, *History of India*, vol. iii., pp. 267-273, and compare N. Lees, *Journal of the Royal Asiatic Society*, New Series, vol. iii., p. 445.

(3) A little work, known as *Fatūhāt-i-Firuz Shahi*, or "The Victories of Firuz Shah," which records his benevolent actions and the discontinuance of evil practices; his religious ordinances; and the buildings, mosques, etc., which he erected. According to *Firishtah*, vol. i., p. 271, Firuz Shah caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Firuzabad. The whole of this brochure has been translated in Elliot, *History of India*, vol. iii., pp. 374-388.

Another history of Firuz Shah, bearing the usual title *Tarikh-i-Firuz Shahi*, by *Maulānā A'azz-nd-Dīn Khālid Khāni*, is mentioned by the author of the *Khulāsat-ut-Tawārikh* (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370, i.e. the twentieth year of the reign:—

ز تاریخ هفتاد و دو بود و هفتصد
که انعام این هد ز فضل الہی

After a short doxology the author says that this work, entitled *Sirat-i-Firuz Shahi*, is divided into four Babs (chapters):—

و این کتاب را که سیرت فیروز شاهیست با مدداد الہی بر چهار
باب در تالیف آورد —

Contents:—

CHAPTER I., without a heading, opens with a few complimentary remarks upon Firuz Shah's accession. The author then gives a short account of the king's war against the Mughals and their final defeat, after which he briefly mentions the plots organized on different

occasions to kill the emperor. Then follows an account of the king's expedition to Gujrat, and its conquest, which the author concludes (fol. 45^b) with the remark that other victories and expeditions are recorded in other histories of the king:—

و دیگر فتوحات و غزوات که بعون و عنايت الهی مالک و قاب
ام خلد الله ملکه را میسر شد در تواریخ که منسوب است
بحضرت سلطان پناه مسطور است -

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II. begins thus on fol. 51^b:—

باب دوم در عدل و احسان و وفا و مروء و دفع فساد قتل
انسان که در عالم الخ

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Firuz Shah. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol. 61^b).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the Khutbah (fol. 62^a).

Others were the suppression of the influence of the Shi'ahs, upon whom the king inflicted severe punishment, and whose books he burnt (fol. 63^a); the restoration of villages, lands, etc., to the legal owners (fol. 72^b); the encouragement of learning; the building of monasteries and public places; the defraying of expenses and providing comforts for travellers, holy and learned men (fol. 73^a).

On fol. 74^b the author tells us that when any government servant died his place was given to his son, and cites the example of Khân Jahân, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol. 76^b). The author mentions the tanks of Sultân Îltamish and Khudâwand Khwâjâh, and

the Minârah of Sultân Mu'izz-ud Dîn bin Muhammad Sâm, which was struck by lightning during Firûz Shâh's reign (in A.H. 770 = A.D. 1368).

Mention is also made of the cultivation of waste lands, and Firûz Shâh's irrigation system, his fondness for laying out gardens, and his works of public utility (fol. 79^a); the propagation of Islâm, to further which converts were exempted from Jizyah or poll-tax (fol. 82^a); the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84^b); the removal of the Minârah-i-Zerrin to Firûzâbâd (fol. 91^b). Minute details of the removal, illustrated by diagrams, are given.

Fol. 106 opens abruptly with an account of the Madraâhs, monasteries, tanks, and canals built by the king.

For Firûz Shâh's admonitions and maxims see fol. 107^a.

For an account of his establishment of a hospital, in which he appointed able physicians, and for a list of the medicines kept in the hospital, and the diseases for which they were intended, see fol. 119^b.

For his regard for parents, his objection to the practice of dyeing the hair, and his advice to old men, see foll. 124^b and 130^a. When a noble became old, the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

CHAPTER III. begins thus on fol. 137^a:-

باب سیوم اقبال معاذت و کرامت که حق تعالیٰ بمعایت خویش
ذات ولی صفات حضرت سلطنت پناه آن

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137^a.

Account of the robes which were sent on various occasions to Firûz Shâh and his predecessors, fol. 139^a.

Noble character and virtuous disposition of Firûz Shâh, fol. 143^b.

Prosperity and happiness in the reign of Firûz Shâh, fol. 149^b.

CHAPTER IV. begins thus on fol. 152^b:-

باب چهارم در علم و عقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning, with special reference to the following subjects:-

Theology and Law, fol. 152^b. The author tells us that Firûz Shâh was a staunch follower of the Muhammadan Law, and forced his Moslem subjects to observe it strictly.

Ethics and Politics, fol. 153^a. He was fully versed in these subjects.

Astronomy and Astrology, fol. 154^a. The author says that several books and treatises on these subjects were written during this reign,

and that many years were devoted to the construction of astrolabes. دلائل فیروز شاهی
The works mentioned here are the following: کتاب داستها ; شکار نامه فتحخان
translated from Hindi into Persian ; کتاب ساروالی ; کتاب ودیس که آنرا هرمیکهلا گویند ; (sic)
کتاب امطرالاب فیروز شاهی and میزان فیروز شاهی. The author says that
an astrolabe, invented by the emperor himself, was constructed by his
order and placed on the highest Minârah of Firuzâbâd. Then follows a
description of the astronomical instruments invented by the king; after
which, accounts of the motions of the planets and their position in
longitude and latitude, of the determination of time, and of prognostication
connected with the ascendant of the world are given. For astronomical
tables see foll. 161^a-163^b. The author closes this section with the remark
that volumes of books on astronomy and astrology, written by the
emperor's desire, and astrolabes constructed under his instructions, were
preserved in the royal library :—

و مجلدات کتب مفصل و مبوب مسخر که درین فن به تصنیف رای
همایون مرتب شده و اسٹرالابات که ترتیب آن بامر و ارشاد حضرت
مختص است در کتابخانه خاص موجود و منهیا است

Medicine, fol. 165^a. Under this section the author treats of the
structure of the human body and the anatomy of its several parts;
diseases of the various parts of the body and their treatment. It is
observed here that the king was wonderfully well versed in the science
of medicine, and that the کتاب طب فیروز شاهی, written by the
king's order and dictation, contains prescriptions for diseases not found
in works like *قانون ذخیره اغراض* and *قانون ذخیره اغراض*.

کتاب طب فیروز شاهی که باملا و ارشاد همایون مولف شده
است شاهد صدق است - معالجات جمیع امراض (که) در ذخیره
و قانون و اغراض نیابند از آن کتاب مستفاد است -

War Instruments and Arms, fol. 179^b. This section treats of the war
instruments and arms preserved in the royal armoury, most of which
were made according to the designs given by the king himself. The
king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultân
with the following verse :—

بقایش بقای جهانست اورا
قربین بقای جهان کن الی

'Afif, who finished his history eighteen years after the present work, deals minutely with all the important events of the reign, but makes no mention of the present work. Except, however, the diagrams showing the different positions of the Minārah-i-Zarrin during the course of its removal, the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in 'Afif's work. So far as the history of the reign is concerned, the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the *Futūhāt-i-Firūz Shāhī*. I have not been able to obtain a copy of the original, but the translation given in Elliot, Hist. of India, pp. 374-388, closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor, his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king:—

بامد. شاه جهان شد کتابیت
طريق سلطنهن و آداب شاهی

If the author means to say that his work was inspected and approved by Sultān Firūz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Sa'di.

The MS. is written in ordinary *Nasta'liq*, within gold and coloured ruled borders, with an illuminated but faded head-piece. Folios are missing between foll. 58-59, 70-71 and 105-106. Some folios are misplaced, the right order should be 73, 82-89, 74-81, 90.

There are several 'Ard-didahs and seals of the time of *Shāh Jahān* and *Aurangzib* both at the beginning and end of the copy, but almost all of them are faded.

Dated Rabī II., A.H. 1002.

HISTORY OF THE LODÎ AND SÛR DYNASTIES.

No. 548.

fol. 223; lines 15; size 9 x 5; 6½ x 3.

تاریخ داؤدی

TÂRÎKH-I-DÂ'ÛDÎ.

A history of the Lodi and Sûr Dynasties, from the time of Bahlâl Lodi to the death of Dâ'ud Shâh.

Beginning:—

ثواب هر گوئه بحضورت جهان آخوند آن

The name of the author does not appear in this copy, but in Elliot's Hist. of India, vol. iv., pp. 434-513, the work is ascribed to one 'Abd Ullah. See also N. Lees, Journ. Roy. Asiatic Soc., N.S., vol. iii., p. 447. A copy of the work is mentioned in Rieu, i., p. 243. On fol. 55^a, line 13, the author incidentally mentions the name of Jahângîr as the reigning king, عهد خلیفة زمان جهان گیر بادھاہ. We can therefore conclude that he wrote his history during the time of that emperor. He frequently quotes the Akbar Shâhi, i.e. *Tabaqât-i-Akbar-Shâhi*, and in rare instances the *Firishtah*.

Contents:—

History of Bahlûl Lodi, fol. 3^a.

Sikandar Lodi, fol. 33^b.

Ibrâhîm Lodi, fol. 89^b.

Farid bin Hasan Sûr, entitled *Shîr Shâh*, fol. 114^b.

Islâm Shâh, fol. 177^a.

Muhammad 'Âdil, fol. 205^b.

Dâ'ud Shâh, fol. 220^a.

On fol. 218^a it is said that Muhammad 'Âdil died in A.H. 968 = A.D. 1560, after a reign of eight years. After a short account of the

confusion which followed 'Ádil's death, such as the assumption of the government by his son Shir Sháh, the proclamation of Sulaymán Kurráni, and after his death, of his son Báyazid, the author begins the history of Dá'úd Sháh, fol. 220*. The history ends with an account of the battle between the Mughals and Dá'úd Sháh, which took place on 15 Rabi' II, A.H. 983 = A.D. 1575 (the reading in the text نهضد و هفتاد و هشت ماه, i.e. 988, is evidently a mistake for نهضد و هفتاد و هشت ماه). It is said here that Dá'úd Sháh was arrested and beheaded, and his head sent to Akbar, by order of Khán Jahán (and not Khán Khánán, as wrongly asserted by Elliot, *loc. cit.*). The following chronogram at the end expresses the date of this incident:—

ملك سليمان ز داؤد رفت

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated, apparently 19th century.

J. H. Blochmann, whose valuable notes are occasionally found in the copy, makes the following remark on the fly-leaf at the beginning:

“تاریخ داؤدی From the reign of Buhlúl to 984 A.H., when Dá'úd was killed.”

“J. H. Blochmann, 1870.”

“The work is *rare*, and earlier than the Makhzan-i-Afghán. The object of the latter work, moreover, is to flatter the Afghans at the expense of the Mughals.”

HISTORY OF THE TIMURIDS.

BÂBUR.

No. 549.

foll. 366; lines 15; size $9\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3\frac{1}{4}$.

واقعات بابری

WÂQI'ÂT-I-BÂBURÎ.

The autobiography of the emperor Bâbur, translated into Persian from the Turkî original, by Mirzâ 'Abd-ur-Râhîm Khân Khânân, son of Bayrâm Khân.

Beginning:—

در ماه رمضان سنه هشتصد و نود و نه در ولایت فرغانه در
دوازده سالگی پادشاه شدم

The work, which is also called *توبک بابری*, was translated into Persian by the order of Akbar in A.H. 998 = A.D. 1589.

*Abd-ur-Râhîm Khân, better known as Khân Khânân, celebrated as a general under Akbar, was born at Lahore, 14th Safar, A.H. 964 = A.D. 1556, and died at Dihli, A.H. 1036 = A.D. 1626. Well known also for his liberality and literary accomplishments, he was a great patron of literature, and himself well versed in Arabic, Persian, Turkish and Hindi. His generosity towards men of letters attracted a very large number of scholars and poets from distant parts, to which fact the *Ma'âşir-i-Rahîmi* is a sufficient testimony. A detailed account of his life is given in Blochmann's *Ā'in-i-Akbari*, vol. i., pp. 334-339.

A translation of this version, begun by Dr. John Leyden, revised and completed by Wm. Erskine, with a very learned introduction and valuable and instructive notes, was published in London, 1826. An abridgment of Leyden and Erskine was published, London, 1844. Extracts are given in Elliot's *History of India*, vol. iv., pp. 221-287.

MSS. of the Turki original are noticed in Brit. Mus. Add. 26,324, and India Office No. 214. The text was edited by N. Ilminski, Kazan, 1857, and a facsimile was published by the Gibb Trust in 1905, with an index prepared by Mrs. Annette S. Beveridge. A French translation from the Turki was made by M. Pavet de Courteille, Paris, 1871. An English translation of the original by Mrs. Beveridge is now in course of publication in London.

See also Mackenzie Collection, vol. ii., p. 124; King's College Library, Cambridge, No. 96; Ouseley Collection, Nos. 343-344; Copenhagen Catalogue, p. 19; Mélanges Asiatiques, vol. iii., pp. 484-86; Rien, i., p. 244; Ethé, Bodl. Lib. Cat., Nos. 180-183; Ethé, Ind. Office Lib. Cat., Nos. 216-218. A fine illuminated copy is preserved in the Alwar Palace Library. For an older Persian translation of the work, commenced in A.H. 994 (A.D. 1586) by Mirzâ Pâyânda Hâsan Ȣaznâwî, and continued by Muhammed Qulî Mughal Hisârî, see Rieu, ii., p. 799; Ethé, Bodl. Lib. Cat., No. 179; Ethé, India Office Lib. Cat., No. 215.

This MS. brings the narrative down to the 3rd Muharram, A.H. 936 (A.D. 1529), and breaks off with the words بکوالیار فرماده شد که کوالیار را بایشان سپردہ.

The MS. is dated Ȣaznîn, A.H. 1082, and was written in the 14th year of Aurangzib's reign by two scribes, viz. the first half by Ibrâhîm Beg, and the second half by 'Âshûr Beg, for the library of a certain noble whose name, unfortunately, has been effaced by some mischievous hand:—

ختم نسخه واقعات بایری معه الغیر و العافیت در خطه طیبه
خزینین بتاریخ ششم روز سه شنبه شهر رجب سنه ۱۰۸۲ هجری مطابق
جلوس والا سنه ۱۳ -

ایکه در آئین معنی پوری
نیست از انصاف طبعت را گزیر
از من مسکین درین مشکین سواد
گر خطای رفته است آهو مگیر

کتبه احقر العباد ابراهیم بیگ من ابتدا تا اواسط و لرآقمه از
اواسط تا اواخر عاشر بیک ملزمان سرکار بجهة کتابخانه سرکار
مستغنى الثاب خان نگاشت

The original folios are inlaid in new margins.

Written in fair Nasta'liq, within gold-ruled and coloured borders,
with an illuminated head-piece at the beginning.

HUMÂYÛN.

No. 550.

foll. 54; lines 21; size 12 \times 8; 8 $\frac{3}{4}$ \times 5 $\frac{1}{2}$.

تذكرة الواقعات

TADKIRAT-UL-WÂQI'ÂT.

The private memoirs of the emperor Humâyûn (who reigned from A.H. 937-963 = A.D. 1530-1556), written by his ewer-holder Jauhar, جوهر آفتابی.

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله
 بعد حمد خدا ونعت رسول
 بشنو این قصه را بسمع قبول
 اما بعد چنین گوید بدده درگاه خلائق پناه اکبر جوهر الح

The author, Jauhar, tells us in the beginning of the work that, as on all occasions he remained in constant attendance upon his royal master, it occurred to him that he should record all the events in his master's life of which he had been an eye-witness. He then goes on to say that he commenced the work in the beginning of A.H. 995 = A.D. 1587, that is, thirty-two years after Humâyûn's death, and entitled it تذكرة الواقعات.

He gives us several incidents concerning himself. On fol. 49* he states that in A.H. 962 = A.D. 1554, when he was appointed the collector of Haybatpûr, he found there a very curious custom among the Afghan farmers: they used to pledge their wives and children to the Hindû bankers for money advanced in lieu of the collections. So he took all the grain, that had been concealed by the Afghan peasants in dry pits, and after selling it he paid the bankers and liberated the wives and children of the farmers. This noble deed of Jauhar was so much

appreciated by Humâyûn that he appointed him collector of the several villages of Tatâr Khân Lodi. Towards the end, on fol. 53^b, Jauhar tells us that he was appointed treasurer of the Panjâb and Multân. See Elliot, History of India, vol. v., pp. 136-149; Rieu, i., p. 246; Ethé, India Office Lib. Cat., No. 221.

An English translation of the work was published by C. Stewart for the Oriental Translation Fund, London, 1832. This translation of Major Stewart has been severely criticised by Mr. Wm. Erskine, who remarks thus: "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away, alters. It is not trustworthy, and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country, ignorant of the language, ignorant of the duty of a translator."

In the colophon the work is called تاریخ ہمایون.

It is a modern copy, transcribed at the request of the founder of the Library by Sayyid Farzand Ahmâd Ṣafîr Balgrâmî.

Dated 'Azîmâbâd (Patna), Ramadân, A.H. 1278.

Written in a careless Indian cursive character.

AKBAR.

No. 551.

foll. 338; lines 21; size $15\frac{3}{4} \times 10\frac{1}{4}$; $10\frac{1}{2} \times 6\frac{1}{2}$.

تاریخ خاندان تیموریہ

TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Timûr and his successors in Irân, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân:

بسم الله الرحمن الرحيم

این تاریخ که مشتمل است بر مجمل احوال حضرت صاحبقران کمی
ستان و اولاد امجاد آنحضرت و موانع ایام حضرت عرض آشیانی
افار الله برهانه تا سال بیست و دوم در عهد دولت شاه بابا تصنیف
شده خوده شاه جهان پادشاه بن جهانکیر پادشاه بن اکبر پادشاه -

This history, says Shâh Jahân, containing the account of Timûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS. is defective at both ends. It opens abruptly in the middle of the introduction thus:—

بموجب حکم جهانمطاع مسود اوراق جز شرح احوال که مقصود
بالذات فن تاریخ است نمی نویسد -

and breaks off immediately after the account of Akbar's second campaign in Gujarat, in the 19th year of his reign (A.H. 981 = A.D. 1573). The history of the 20th, 21st and 22nd years is wanting.

The name of the author and the title of the work are not found in the text; but in an endorsement we find "تاریخ خاندان تیمور" "Tārīkh Khāndān Tīmūr." In the introduction the author praises the *Zafar Nāmah*, the well-known history of Timūr from his birth to his death, by Sharaf-ud-Din 'Alī Yazdī (d. A.H. 858 = A.D. 1454). In the latter part of the work he frequently quotes the *Tuzuk-i-Bāburi* as his source, while the account of Sultān Husayn Mirzā and the short sketches of all the famous men of his time (fol. 233^a-236^a) are taken exclusively from the said work:—

سلطان حسین میرزا پادشاهی بود باکثر صفات حمیده آراسته
حضرت خردوس مکانی چند کلمه از احوال او در واقعات خود بقلم
در آورده اند که ترجمه آن عبارت که بزیان ترکیست لفظ بلطف همین
اسه و بی هیچ کونه تغیر و تبدیل نوشته می شود

The want of headings, spaces for which have been left blank throughout, puts the reader to no small trouble in studying the contents. There are several lacunæ. In some places folios written by a later hand have been inserted, viz. at foll. 81-85, 256, 271. In many places the catch-words have been cut off by the binder, and it is not always easy to detect gaps.

Contents:—

The history opens with Timūr's march in search of Amir Husayn (fol. 7^a), corresponding with the account given in the printed edition of the *Zafar Nāmah*, vol. i., p. 60.

Timūr's campaigns in Samārqand, fol. 12^b.

Timūr's march against Kābul, fol. 20^a.

Timūr's expedition to Herat, fol. 29^a.

Timūr's march against 'Irāq and Fārs, fol. 51^b.

Timūr's expedition to Hindūstān, fol. 72^b.

Timūr's campaigns in Bağdād, fol. 102^b.

Death of Timūr, fol. 134^a.

Mirzā Khalil's installation on the throne of Samārqand, fol. 136^b.

History of Mirzā Shāh Rukh, who ascends the throne of Khurāsān, fol. 138^a.

Mirzā Shāh Rukh stabbed in the Mosque, fol. 176^b.

Shāh Rukh's illness and recovery, fol. 184^a.

Death of Shāh Rukh, fol. 185^b.

History of Ulug Beg, 'Abd-ul-Laṭif, 'Abd Ullah, and Abū Sa'īd, fol. 187^a.

Abul Qāsim Bābur, fol. 189^b.

Sultān Husayn Mirzā, fol. 213^b.

Children of Sultān Husayn, fol. 234^a.

Nobles and learned men of Sultān Husayn's court, fol. 234^a.

Zahir-ud-Din Bâbur's accession to the throne of Samarqand, fol. 238^a.
 Bâbur's campaigns in Samarqand, fol. 246^b.
 Bâbur's expedition to Kâbul, fol. 249^b. It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.
 Birth of Humâyûn, fol. 253^b.
 Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol. 260^a.
 Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstân or Hind, as he was born at the time of its conquest, fol. 261^a.
 Bâbur's war with Sultân Ibrâhim and the latter's defeat, fol. 261^a.
 Defeat of Rânâ Sankâ, fol. 270^a.
 Death of Bâbur, fol. 273^a.
 Humâyûn's accession, fol. 273^b.
 Humâyûn takes Champanere, fol. 276^a.
 Birth of Akbar, fol. 284^a.
 Humâyûn meets the Shâh of Persia, fol. 286^a.
 Humâyûn's return from Persia and defeat of the forces of Sikandar, fol. 291^a.
 Death of Humâyûn and accession of Akbar, fol. 295^b.
 Akbar's battle with Hîmû, and the defeat and death of the latter, fol. 296^b.
 Bairam Khân's revolt, fol. 301^b.
 Akbar's campaign in Gujarât, fol. 312^a.
 Akbar's conquest of Chitore, fol. 325^a.
 Akbar obtains Rantanbhor, fol. 328^a.
 Victory of Sarnâl, fol. 333^a.
 Conquest of Surat, fol. 334^a.
 Akbar's second campaign in Gujarât, and its conquest, fol. 335^b.
 (This took place in the 19th year of his reign, A.H. 981 = A.D. 1573.)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle; after which he, on his way back to home, halts in Sirohi. The concluding words are :—

و رایات نصرت آیات مثرون فتح و ظهر عازم معاودت کشت و در
 نواحی سروهی . . .

This MS. is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mugal emperor Akbar.

The fine art of miniature painting of the Indian Mugal period is mainly due to the first Mugal emperor Bâbur, who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar, who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar, contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture, have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus:—

لعل (5) ; مادهو (4) ; بساون (3) ; کیسو (2) ; دسوئتهه (1) ;
 رام دامن (10) ; مانوله (9) ; جکناتهه (8) ; کهیم (7) ; مکند (6) ;
 دھنو (15) ; نند گوالیاری (14) ; تلسي (13) ; نانها (12) ; سرون (11) ;
 and also بھورا and بھوره also written as بھوره and بھور (16) ; دھنون (17) ;
 سورجیو کچراتی (18) ; ساھو (19) ; آندست (17) ;
 کنک (22) ; دھرمدامن (21) ; دیو جیو کچراتی (20) ; دیو (20) ;
 سرجن (26) ; بھکوان (25) ; آمی (24) ; جاک جیون (23) ; منک (22) ;
 سنکر (29) ; بھیم جیو کچراتی (28) ; سوردادس ولد ایسر (27) ;
 کھیمن سنکتراش (33) ; کانها (32) ; فراین (31) ; جکن (30) ;
 منه (37) ; نامان (36) ; پرمجیو کچراتی (35) ; متواھرا (34) ;
 حسین (44) ; ملا شاہ محمد (43) ; لوهنکا (42) ; منوھر (41) ;
 کمال (47) ; حیدر کشمیری (46) ; محمد کشمیری (45) ; نقاش
 مسکینا مسکین (50) ; فرخ (49) ; مخلص (48) ; کشمیری
 علی ولد مخلص (51). The first ten and the last three are mentioned by Abul Faḍl in his list of the seventeen artists of Akbar's court. Nos. 11-13 are noticed by Vincent A. Smith in his History of Fine Art in India and Ceylon (pp. 462, 488 and 328 respectively).

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words **کلان** (the elder) and **خرد** (the younger), e.g. **مادهو خرد - مادهو کلان**; **تلسی خرد - تلسی کلان**. Sometimes one illustration is signed by two artists with the words **طرح** (drawing) and **عمل** (colouring); also sometimes **رنگ آمیز** is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another; while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (**چهره نامی**) by a third. E. B. Havell (Indian Sculpture and Painting, p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mugal artists.

Among the many Persian MSS. ornamented with pictures for Akbar, Abul Fadl mentions the following nine:—(1) The Story of **Hamzah** (داستان امیر حمزه), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The **Chingiz Námah**, چنگیز نامه ; (3) The **Zafar Námah**, ظفر نامه ; (4) The **Akbar Námah**, اکبر نامه ; (5) The **Razm Námah**, or the **Mahá Bharat**, مہا بھارت ; (6) The **Rámáyan**, راماین ; (7) The **Nal Daman**, نال دمن ; (8) The **Kalílah wa Dimnah**, کلیلہ و دمنہ ; (9) The **‘Ayár Dánish**, عیار دانش.

These are all known to us except No. 2, the **Chingiz Námah**. Though many works dealing with the **Chingizi** dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now, having regard to these facts, viz. (1) that **Sháh Jahán** expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense; (2) that, so far as we know, no other history dealing exclusively and fully with the **Chingizi** kings, thereby establishing a peculiar claim to the title “**Chingiz Námah**,” was composed during Akbar's reign; (3) that the MS. was illustrated by the court artists of Akbar; (4) that no copy of Abul Fadl's illustrated “**Chingiz Námah**” has hitherto been traced,—it may be hazarded as a conjecture that our MS. is the very work and the very copy mentioned by Abul Fadl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by **Bahzâd** (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian

artists who flourished under the Safawis of Persia, and of several executed by one of Bahzâd's pupils named Mirak, and several others who lived in the sixteenth century. Rien, iii., p. 1072, notices a finely illuminated copy of Nizâmi's *Khamsah*, dated A.H. 946-949 = A.D. 1539-1542, written by the famous calligraphist *Shâh Mahmûd* of Nishâpûr, for *Shâh Tahmâsp* Safawi (A.H. 930-984 = A.D. 1523-1576). It contains fourteen miniatures, of which eleven are signed by five artists of the Shah's court, viz. Mirzâ Sultân Muhammad, Mir Sayyid 'Ali, Âgâ Mirak, and Muzaffar 'Ali. A copy of the *Dârâb Nâmah*, with a number of illustrations signed by the court painters of Akbar, is mentioned in Rien, Suppl., No. 385, and Mr. Vincent A. Smith informs us that one of these was painted by Bahzâd and corrected or touched up by *Khwâjâ 'Abd-ns-Şamad*. The latter was at first attached to Humâyûn, and subsequently attracted the attention of the emperor Akbar, who honoured him with high offices and made him the master artist of his court. The names of *Khwâjâ 'Abd-ns-Şamad* and Mir Sayyid 'Ali (the latter has already been mentioned among the artists of *Shâh Tahmâsp*'s court) are incidentally mentioned on fol. 298^a of the present MS., as the teachers of the emperor Humâyûn. A copy of the *Wâqi'ât-i-Bâburi*, containing sixty-eight whole-page miniatures, signed by the court artists of Akbar, is noticed in Rien, Suppl., No. 75. The Victoria and Albert Museum, South Kensington, has recently acquired a part of the *Akbar Nâmah* with about one hundred and ten illustrations, mostly by the painters of Akbar; and the Mahârâjâh of Jaipûr has an illustrated *Razm Nâmah* which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on foll. 1^b; 3^b; 4^b; 5^b; 6^b; 7^b; 8^b; 9^b; 10^b; 11^b; 14^b; 15^b; 16^b-17^a; 18^b; 18^a; 20^b; 20^a-21^a; 22^b; 23^b-24^a; 24^b; 26^b; 28^a; 28^b; 30^a; 32^b; 37^a; 38^a; 40^a-40^b; 42^b; 44^b-45^a; 46^b; 48^b-49^a; 51^a; 53^b-54^a; 55^b-56^a; 57^b; 58^b; 59^b; 60^b; 61^b-62^a; 63^b; 65^b-66^a; 67^b-68^a; 69^a; 69^b; 72^a; 73^a; 74^a; 78^a; 80^a; 89^b-90^a; 97^a; 99^a; 101^a; 103^b-104^a; 108^b; 110^b; 113^b; 115^a; 118^a; 121^a; 122^a; 123^b; 126^b; 128^b-129^a; 131^b-132^a; 134^a; 136^b; 138^b; 140^b; 143^b; 144^b; 145^b; 146^b; 147^b-148^a; 149^b; 154^b; 158^b; 159^b; 163^b; 165^b; 166^b; 170^b; 177^a; 178^b; 182^a; 186^a; 193^a; 194^b; 196^b; 205^b; 206^b; 226^a; 227^b; 230^a; 232^a; 241^b; 246^b; 248^a; 252^a; 253^a; 254^a; 260^b; 269^b; 273^b; 277^b; 284^a; 322^a; 323^b; 326^b; 328^b; 331^a; 333^b and 337^b. The most interesting of these are:—

- I. Timûr as a child, playing with his younger comrades, assumes the position of a king, fol. 1^b.
- II. Peace between Timûr and Amir Husayn: they are embracing each other at Qunduz, fol. 21^b.
- III. Timur's campaign against *Shâh Mansûr*, in which the latter is killed; Mirzâ *Shâh Rukh*, then seventeen years old, joins Timûr, foll. 53^b-54^a.

IV. The death of Prince 'Umar Shaykh (wounded in the neck) from an arrow shot at a venture from the fort of خرماتو. و آنحضرت . . . بر بالای بلندی که نزدیک قلعه بود بی الشفاتله بر آمد و بعثت بر کشته ندادسته از بالای قلعه تیری بزیر الداغم و بر شاهرگ شاهزاده رسید در ساعت جان بجان آفرین تسلیم نمود, fol. 59^b.

V. Timur's campaign against the fort of اولنک, and its conquest, fol. 63^b.

VI. Timur's campaign against Bagdād. He takes his position on the bridge. Faraj, the governor of Bagdād, and his daughter try to escape on a boat, but being attacked by Timur's archers throw themselves into the water and are drowned. By Timur's order the boatmen bring out the dead body of Faraj. Timur then orders the town to be sacked, foll. 103^a–104^a.

VII. Timur's mourning for the death of the Prince Muhammad Sultān, the appearance of whose two sons at that time doubles his affliction, fol. 118^a.

VIII. Timur orders preparations to be made for the marriage of Princes Mirzā Ulu Beg, Ibrāhīm Sultān, Jahāngīr Bāiqarā, and others. Four royal camps are pitched at Samarqand. Amir-zādah Pir Muhammad comes from Gāzni, and Timur receives him with great affection. The chief ambassador of Egypt مکلی بوقا presents a giraffe to Timur, fol. 134^a.

IX. Death of Timur, fol. 134^a.

X. Installation of Mirzā Khalil on the throne of Samarqand, fol. 136^a.

XI. Mirzā Shāh Rukh ascends the throne of Khurasān, fol. 138^b.

XII. Mirzā Badi'-uz-Zamān comes to beg pardon of his father Sultān Husayn, and is received with honour. Muẓaffar Husayn Mirzā (the younger brother of Badi'-uz-Zamān) and his mother come also to receive the prince. The father forgives his son and embraces him, fol. 232^a.

XIII. Bābur's campaign against Samarqand, foll. 246–248^a.

XIV. Bābur's rejoicings at the birth of Humāyūn. He gives a grand feast to his chiefs and nobles, fol. 254^a.

XV. Humāyūn's accession to the throne, fol. 273^b.

XVI. Campaign of Humāyūn against the citadel of Champanere. After fixing steel spikes in the scarp of the rock, Humāyūn first ascends the fort at night, with Bairam Khan and

thirty-nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allāhu Akbar," forces his way, sword in hand, through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword, fol. 277^b.

XVII. Birth of Akbar. Humāyūn's wife, Ḥamidah Bānū Begam, gives birth to Akbar in the castle of Amarkot; though some are of opinion that he was born in a field about a mile from the fort. His mother, dressed in a green robe, is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem, and the women are seen in exultation over the birth. In the lower part of the illustration, there is a picture of Tardi Beg Khān bringing the news to Humāyūn, who is encamped about fifteen *kos* from Amarkot, fol. 284^a.

H. Beveridge, in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy. Asiat. Soc., 1901, pp. 69-85, while noticing some of the interesting Persian MSS. in this Library, attaches the greatest importance to this MS., and particularly to this very illustration, which he says "is a very striking picture of the birth of Akbar." He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr. Bourdillon, I.C.S., among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published, though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Bengal* (Murray).

XVIII. At Thanesar, on his way to Āgrah, Akbar learns of a sacred pond on the outskirts of the city, where the Sanyāsīs and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor, on hearing that the Sanyāsīs have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar, seeing that one party is getting the worst of it, orders Shamshīr Yār Samarqandi to assist them with his followers; thus strengthened, they are victorious, fol. 322^a.

XIX. Akbar's campaign against 'Ali Qulī Khān. He at first rides his favourite elephant called Bālsundar, and Mirzā 'Azīz Kokū is seated by him; but when the battle grows hot, he alights and mounts a horse. 'Ali Qulī Khān receives a wound from an arrow, and immediately another

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzāni, the vakil of 'Ali Quli Khān, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol. 323^b.

XX. Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol. 326^b.

XXI. In A.H. 978 = A.D. 1571, on his way from Nagore to the tomb of Shaykh Farid Shakarganj, Akbar catches sight of a large flock of wild asses; he pursues these on foot into the jungle, and shoots sixteen, fol. 331^a.

Besides the autograph of Shāh Jahān there are several 'Ard-didahs and official seals of the nobles of the Mugal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus:—

(1) عبد الله چلپي ۲۶ شوال سنه جلوس مبارک
 (2) خواجه سهیل
 (3) خواجه هلال
 (4) عبد الغفور
 (5) محمد باقر
 (6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, Dictionary of Indian Biography, p. 167.

A note on the same leaf records the cost of the MS.: هشت هزار روپیہ or 8,000 rupees.

The MS. is written in beautiful bold Nasta'liq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a slight ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

No. 552.

foll. 301; lines 21; size 14 \times 8 $\frac{1}{4}$; 11 \times 5 $\frac{1}{4}$.

اکبر نامہ

AKBAR NÂMAH.

The famous history of the Emperor Akbar, including an account of his predecessors, by Shaykh Abu'l-Fadl, surnamed 'Allâmi, son of Shaykh Mubârak of Nâgore, شیخ ابو الفضل علّامی بن شیخ مبارک ناگوری. He was born at Âgrah, A.H. 958 = A.D. 1550, rose to great power, and was assassinated on 4 Râbi' I, A.H. 1011 = A.D. 1602, at the instigation of Prince Salim. A very full account of his life has been given by H. Blochmann in the beginning of his translation of this work, Calcutta, 1873.

The work was completed in Sha'bân, A.H. 1004 = A.D. 1596, the 41st year of the reign. It was continued to A.H. 1010 = A.D. 1601, within a year of the author's death.

The work is divided into three volumes.

Vol. I. is subdivided into the following two parts. *First Part*, containing the Preface and the history of Akbar's ancestors to the death of Humâyûn. *Second Part*, the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Vol. II. History of Akbar's reign from the beginning of the 18th year to the end of the 46th year.

Vol. III. Entitled Â'in-i-Akbâri, or the Institutes of Akbar, containing a detailed description of Akbar's empire, his Institutes, the civil and military government, the revenue system, with a detailed statistical description of the Indian empire.

The first two volumes of the Akbar Nâmah have been printed in the Bibliotheca Indica Series, Calcutta, 1877-79, and an excellent translation, with valuable notes, by H. Beveridge, is being published in the same series. A lithographed edition of these two volumes appeared at Lucknow, A.H. 1284. The Â'in-i-Akbâri, or the third volume, has been edited by H. Blochmann in the Bibliotheca Indica Series, Calcutta, 1877, and translated by him in the same collection, Calcutta, 1873. An English translation of a considerable portion of this third volume was published by Francis Gladwin in three volumes, London, 1800. Major D. Price has given a copious abstract of the First Part of Vol. I. in the third volume of his *Retrospect*. See also Elliot, *History of India*,

vol. v., pp. 1-102; Morley's Descriptive Catalogue, p. 103; De Sacy, Notices et Extraits, vol. x., p. 199; Cat. Codd. Or. Lugd. Batav., iii., p. 9; A. F. Mehren, p. 20; J. Aumer, pp. 89-91; Rieu, i., p. 274; Ethé, Bodl. Lib. Cat., Nos. 200-212; Ethé, India Office Lib. Cat., Nos. 235-269; etc. etc.

The present MS. comprises Vol. I. with its two parts.

Beginning:—

الله اکبر ابن چه دریافتیست ژرف و شناختی شگرف الٰی

The Second Part begins thus on fol. 142^a:—

سلسلة انتظام کارگاه آفریش که مظاہر حقیقت نمای الٰی

The Khâtimah of Vol. I. is missing from this copy.

Written in ordinary Nasta'liq, within coloured ruled borders. The first letters of almost all the words which are to be pronounced with the ضمه bear that mark throughout. In some cases letters which are to be sounded otherwise bear the same mark; for instance, we have فُرمان, أولاد, etc.

This copy was written in the time of Gâzî-ud-Dîn Haydar, king of Oudh (d. A.H. 1243 = A.D. 1827), the eldest son of Sa'âdat 'Ali Khân (d. A.H. 1229 = A.D. 1814).

Dated 17th Dul-hijjah, A.H. 1242.

Scribe رام پندت

No. 553.

fol. 384; lines 21; size 14 x 6; 10 $\frac{1}{4}$ x 6.

A very neat and good copy of the Second Volume of the Akbar Nâmah.

Beginning:—

مشن تازه سازم بنام خدای
که نامش بمعنی بود رهنمای

The MS. once belonged to the library of the great Orientalist, Sir Wm. Gore Ouseley, in whose handwriting the following note is found on the fly-leaf at the beginning:—

ابن اکبر نامه بتأریخ هشتم شهر صفر سنه ۱۲۱۹ هجری داخل
کتابخانه ابن بندہ الهی شد حرره گور اوزلی

His signature, "Gore Ouseley," is found on fol. 1^a.

Written in fair Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece. The first four folios at the beginning contain blank columns for an Index of the Contents.

Dated Lahore, 13 Dul-hijjah, A.H. 1059.

Scribe: معین الدین اکبری.

No. 554.

foll. 590; lines 19-20; size $11 \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

آئین اکبری
Â'IN-I-AKBARI.

A copy of the Third Volume of Abu 'l-Fadl's Akbar Nâmah, entitled A'in-i-Akbari.

Beginning:—

ای ھمہ در پرده نہان راز تو
بھیر انجام د آغاز تو

Written in fair Nasta'liq. Marginal notes and emendations are found in many places. An Index of the Contents occupies the first five folios at the beginning. Foll. 381-478 are written in a careless Nasta'liq hand.

Two notes (written in a Shikastah hand), found at the beginning and end of the copy, are dated the 19th year of Muhammad Shah, A.H. 1139.

Not dated, apparently 18th century.

No. 555.

foll. 291; lines 25; size $20\frac{1}{2} \times 12$; $15 \times 7\frac{1}{2}$.

The same.

Another copy of the Â'in-i-Akbari, beginning as above.
Marginal notes and annotations are not infrequent.

Written in a fair bold Nasta'liq, within gold-ruled and coloured borders, with an illuminated head-piece.

Not dated, apparently 19th century.

No. 556.

foll. 204; lines 21; size $12\frac{1}{4} \times 9$; $9\frac{1}{2} \times 5\frac{1}{2}$.

سوانح اکبری

SAWĀNIH-I-AKBARĪ.

✓ 7

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A.H. 987 = A.D. 1579.

Author: Amir Haydar Husayni Wāsiṭi Balgrāmī, *امیر حیدر حسینی واسطی بلگرامی*.

Beginning:—

خداوند شاه شکرست حد گفتارم نیست از سهر زبانیم چه آید
و از کرم بیانیم چه کشاید.

The author was, according to his own statement in the preface to his *Tahqiq-ul-İştiħħāħ* (a poetical glossary written A.H. 1189 = A.D. 1775), a grandson of the famous *Ġūlām 'Alī Āzād* Balgrāmī. See Rieu, iii., p. 930. *منتخب الصرف* and *منتخب النحو* are also noticed in Rieu, ii., p. 857^b.

In the Preface the author says that he has mainly based the work on the *Akbar Nāmah* of *Abu'l-Faḍl*, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz. the *Muntakhab-at-Tawārīkh* of 'Abd-ul-Qādir Bādā'ūnī, *Tabaqāt-i-Akbarī*, *Tārīkh-i-Firishtah*, the *Akbar Nāmah* of *Ilahdād Faydī*, *Ma'āṣir-ul-Umarā* with its *Takmilah*, and the four *Daftars* of the *Manshā'āt* of *Abu'l-Faḍl*, the fourth of which he says is very rare. These four *Daftars*, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these *Daftars*. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus:—

امیر کبیر مبدع قوانین ریاست . . . عزیز الملک مشغیر الدوله
بهادر شوکت جنگ ولیم کرک پاتریاٹ

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791-92. He translated Tipū Sultān's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, Dictionary of Indian Biography, p. 238.

The work, therefore, must have been written towards the close of the eighteenth century.

Blochmann, in his translation of the *A'in-i-Akbari*, p. 316, note, while mentioning this work, observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, History of India, vol. viii., p. 193. See also Rien, iii., p. 930, where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or Maqālahs:—

Maqālah I.—Birth of Akbar; his genealogy; account of his early life, fol. 2^b.

Maqālah II.—Akbar's accession, fol. 9^a; first year of his reign, fol. 10^a; second year, fol. 18^b; third year, fol. 22^a; fourth year, fol. 25^b; fifth year, fol. 28^b; sixth year, fol. 46^b; seventh year, fol. 52^b; eighth year, fol. 58^b; ninth year, fol. 65^a; tenth year, fol. 78^a; eleventh year, fol. 87^a; twelfth year, fol. 91^a; thirteenth year, fol. 105^b; fourteenth year, fol. 108^a; fifteenth year, fol. 111^b; sixteenth year, fol. 113^b; seventeenth year, fol. 115^b; eighteenth year, fol. 129^a; nineteenth year, fol. 146^b; twentieth year, fol. 161^a; twenty-second year, fol. 183^b; twenty-third year, fol. 192^a; twenty-fourth year, fol. 198^b.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the *Sawānih-i-Akhbari*, تمام شد جلد اول موانع اکبری.

In the colophon, also, it is designated as the First Volume of the work:—

تمام شد کتاب تواریخ موانع اکبری جلد اول تواریخ بیست و یکم شهر چمادی الثالثی سنه ۱۲۷۰ هجری مطابق بیست و یکم ماه مارچ سنه ۱۸۵۲ بخط بیرویط امداد علی ولد احمد علی ماسکن شهر کالپور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface:—

و این کتاب را بر . . . مقاله ترتیب داده شد

Written in careless Indian *Ta'liq*, with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann, whose signature appears at the beginning of the copy, are found throughout.

JAHÂNGÎR.

No. 557.

foll. 119; lines 12; size $6\frac{1}{2} \times 4$; $4\frac{1}{2} \times 2$.

جہانگیر نامہ

JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr.

This exceedingly valuable MS., dated Haydarâbâd, Dul-hijjah, A.H. 1020 (A.D. 1611), i.e. the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work.

Beginning:—

حمد بی خایت و شکر بی نهایت مبدعی را که بیک امر کن
 اجرام فلکی و اجسام عصری را از ممکن عدم بفضای وجود آورد
 و صالحی که طبقات افلاک بر افراد و بساط خاک را با نوع قدرت
 بیماراست (بسیار است Elliot, vol. vi., p. 264, wrongly reads و آدمی
 زاد را بزبور نطق و زیب عقل اختصاص داد تا بدان تاج کرامت
 و خلعت گلافت پوشید و زمین و زمان را در قبضه تغییر خود
 در آورد.

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu'tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muhammad Shah (A.H. 1131-1161 = A.D. 1719-1748), it was re-edited by Muhammad Hâdi, who brought

down the history to the end of the reign, and added an introduction containing the history of Jahāngir from his birth to his accession. The whole of this work was published by Sayyid Ahmad, under the title of *Toozuk-i-Jehangeeree*, Ally Gurh, 1864. A Hindūstāni translation of it, entitled ترجمہ ترک چھانگیری, by Sayyid Alī of Rāmpūr, has lately been lithographed in the Nizāmi Press, Kānpūr, A.H. 1291. Jahāngir himself, in the annals of the seventeenth year (printed edition, p. 352), says that Mu'tamad Khān, who had been employed in writing the history of his reign, was ordered to continue the annals from the date up to which Jahāngir had written them, and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary, which, after the emperor's correction, was to be transcribed in a fair copy:—

درینولا که معتمد خان از خدمت دکن آمده سعادت آستان بومن
دریافت چون از بدهای مراجدان و شاگدان مسن فهم بود و سابق
لیز سر رشته این خدمت و ضبط وقایع بعهده او بون حکم فرمودم
که از تاریخی که نوشته ام آینه مشارالیه بخط خود نویسد و در ذیل
مسودات من داخل مازد و انچه بعد ازین مسوانح شود بطريق روز نامچه
مسوده نموده به تصحیح من رسائیده به بیاض می مهربه باشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign, is noticed in Rieu, i., p. 253. Shāh Nawāz Khān, in his preface to the *Ma'āṣir-ul-Umarā*, states that the *Jahāngir Nāmah*, written by the emperor himself, did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the *Memoirs*. In the annals of the thirteenth year (printed edition, p. 239) it is said that when the *Memoirs* of the first twelve years had been completed, and a fair copy transcribed, Jahāngir ordered them to be bound, and copies to be distributed to the officers of his dominions. The first copy was presented to Shāh Jahān:—

چون وقایع دوازده سال از چھانگیر نامه به بیاض بوده شده بود
بمتصدیان کتابخانه خاصه حکم فرمودم که این دوازده ساله احوال را
یک جلد ماخته نسخه های متعدد ترتیب نمایند که به بدهای خاص
عنایت فرمائیم و بسایر بلاد فروستاده شود که ارباب دولت و اصحاب
سعادت دستور العمل روزگار خود مازند — روز جمعه هشتم یکی از
واقعه نویسان تمام را نوشتند و جلد کردند بنظر در آورد چون اول نسخه

بود که ترتیب یافته بفرزند شاهجهان که او را در همه چیز از همه فرزندان خود اول میدانم مرحمت نمودم و بر پشت کتاب بخط خاص مرقوم گشت که در فلان تاریخ و فلان مقام بآن فرزند عنایت شد.

Attention was first called to this part of the *Jahāngīr Nāmah* by James Anderson, who translated and published some extracts from it in the *Asiatic Miscellany* (vol. ii., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his *History of Hindostan*, vol. i., p. 96.

The other text of the Memoirs, generally rejected as spurious, records events down to the fifteenth year of the reign, A.H. 1029 = A.D. 1619. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindū jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic Memoirs, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindū jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "Memoirs of the Emperor *Jehanguir*, written by himself, and translated from a Persian Manuscript," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious Memoirs, dated A.H. 1040, *i.e.* three years after the death of *Jahāngīr*, is preserved in the Library of the Royal Asiatic Society, London, and is described by Morley in his *Descriptive Catalogue*, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of *Jahāngīr*. If it owes its existence to *Shāh Jahān*, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince *Khurram*. The differences between the authentic and the spurious texts were first pointed out by S. de Saey in the *Journal des Savans*, 1830, pp. 359 and 430, and then by Morley, *loc. cit.*, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their *History of India*, vol. vi., pp. 251-391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by *Jahāngīr* in the third year of his reign, is the text on which the spurious Memoirs are based. A comparison of this text with the spurious Memoirs

(No. 558) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngīr's reign, A.H. 1017 = A.D. 1608, when he had reached the age of forty. On fol. 34^b the royal author refers to Prince Parwiz's marriage with the daughter of Mirzā Rustum, which, he says, took place on the 11th of Sha'bān, A.H. 1017:—

دیگر روز یازدهم شهر شعبان المعظم منه ۱۰۱۷ دختر میرزا رستم
نیزه بهرام میرزا را پسر زند خود شاهزاده پرویز بکاپیں یکصد و پنجاه
لک روپیه که صد و پنجاه هزار تومان عراق است عقد نموده
کدخداد ماسختم -

Again, on fol. 106^a, while incidentally alluding to an occurrence which took place in Kashmīr, whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year:—

و العال که عمر چهل سال رسیده آن شده گرسنگی و آن لذت
خوردانی در هیچ وقت نیافتم -

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday, the 8th of Jumādā I, A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of Khusrau; but references to Akbar are not infrequent. After the account of Khusrau's imprisonment and his mother's death, the king praises Keshū for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month:—

بر بست پدر من بود که روز عرہ ماه اول تشنگ بدست مبارک
خود گرفته می انداختند بعد از آن به مصبداران و احديان و برق
اندازان و رعد اندازان و توبه اندازان سر میدادند و در هیچ وقت
شیر این نمود که در سر هر ماه این شوشانی شد و من نیز بدان
دستور اول تشنگ درست اندازان را خود می اندازم و دیگر همروز از
همه می بشود -

Copies of this work are mentioned in Ethé, Bodl. Lib. Catalogue,

No. 222; J. Auner, p. 93; and Ethé, India Office Lib. Catalogue, No. 309. See also Elliot, History of India, vol. vi., p. 260.

The title which I have prefixed to this notice appears in a note on the title-page of the MS., written by Prince Muhammad Sultân (d. A.H. 1087 = A.D. 1676), the eldest son of Aurangzib. The prince says that this book, called *Jahângîr Nâmah*, composed by the emperor himself, was seized from the library of *Qutb-ul-Mulk* at *Haydarâbad*. The note runs thus:—

این کتاب جهانگیر نامه را که حضرت جنت مکانی خود تصنیف
نموده اند در دار الفتتح حیدرآباد از کتابخانه قطب الملک گرفته
شد - حزرة محمد سلطان -

The note is testified to by a seal of the prince, dated A.H. 1067 (A.D. 1656). The prince, then, must have taken possession of this valuable MS. in the 29th year of *Shâh Jahân*'s reign, when he took and plundered Golconda. The same title is also given in the illuminated head-piece. Other titles assigned to these Memoirs, whether the genuine or the spurious, are given in the following list:—
 تاریخ سلیم شاهی (*Târikh-i-Salim Shâhi*),
 تاریخ جهانگیر نامه سلیمی (*Târikh-i-Salimi*),
 تاریخ سلیمی (*Târikh-i-Salimi*),
 تذکر جهانگیری (*Tuzuk-i-Jahângîri*),
 کار نامه جهانگیری (*Wâqi'ât-i-Jahângîri*),
 (کار نامه جهانگیری) (*Kâr Nâmah-i-Jahângîri*),
 مقالات جهانگیری (*Maqâlât-i-Jahângîri*),
 and also اقبالنامه (*Iqbâl Nâmah*).

The colophon bearing the date of transcription of the copy runs thus:—

بیاریخ یوم الاربعاء سلح ذوالعجمه منه ۱۰۲۰ در دار السلطنه
 حیدرآباد مصنوعه عن کل شر و فساد بوصم خزانه کتب اعلیه حضرت
 السلطان العادل الكامل اختخار السلطنهين في الزمان و اشرف الفوقيين
 في الدوران السلطان این السلطان السلطان الشاقان این الشاقان
 لا زال رایات دولته منصورة و اعداء حضرته متکهوره
 بیده الشقیر محمد مومن مشهور به عرب شیرازی سمعت تحریر یافت -

The last figure of the date has been changed to "9." This would have passed unobserved but for the seal (on the title-page) of Sultân Muhammad *Qutub Shâh*, the fifth king of the *Qutub Shâhi* dynasty of Golconda, who succeeded Muhammad Quli *Shâh* in A.H. 1020 = A.D. 1611, bearing the date A.H. 1020. This seal also shows that the space left

blank in the colophon for the insertion of the name of the king, for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muhammad Quṭub Shāh is the seal of 'Abd Ullah Quṭub Shāh, the sixth king of that dynasty.

The MS. is written in minute Nasta'liq, within gold-ruled borders, with an illuminated head-piece and a double-page floral 'Unwān.

Some folios towards the end are misplaced: the right order seems to be foll. 112, 117, 113-116, 118-119. The catch-words of these folios are wanting. Foll. 56-119 are placed in new margins. There are several 'Ard-didahs on the last page, one of which is dated A.H. 1068.

No. 558.

fol. 114; lines 15; size 8 x 5; 6½ x 3½.

The spurious Memoirs of Jahāngīr, amplified from the preceding work and continued to a later period; see No. 557.

This is the work on which Major Price based his translation, but it contains a continuation not found in the latter.

Beginning:—

ای نام تو مر دفتر اسرار وجود
نقش صفتت بر در و دیوار وجود
در پرده کیریا نهان گشته ز خلق
بنمود عیان بر مر بازار وجود

Then comes the beginning found in the preceding copy:—

حمد بیغایت و شکر بی نهایت مبدعی را آخ

The end of MS. No. 557 corresponds with fol. 61, line 8, of this MS., after which the text runs thus without any interruption:—

الحق که تشنگ اصله بی زنها ریست و در بیدا کردن این مدبران
فکر درستی کرده الل آخ

This copy contains the Pand Nāmah or the Moral Precepts ascribed to Jahāngīr, to which, according to Rieu, i., p. 254, Elliot, vi., p. 261, and some others, I'timād-ud-Daulah wrote the short preface, beginning here on fol. 96:—

چون طبع حضرت پادشاه مخن سنج ما با طوار پسندیده و کردار
حیله در همه وقت مایل است.

The Pand Nâmah begins thus:—

نَصَاحَ بَادِشَاهِي — بَايدَ كَهْ فَرِزَنْدَانْ كَامَكَارْ وْ مَرِيدَانْ اَخْلَاصْ
شَعَارْ دَسْتُورْ الْعَمَلْ رَوْزَگَارْ خَوْدْ سَاخْتَهْ

and concludes with the verse—

مِنْ اَچَهْ شَرُوطْ بَلَّا خَسْتَهْ بَا تُو مِيْكَوِيْمْ
تُو خَواهْ اَزْ مَخْتَمْ ہَنْدْ گَيْرْ خَواهْ مَلَلْ

After which the copy ends with a genealogy of Jahângîr, traced up to Timûr.

On the top of fol. 1^b is found the signature "Gore Ouseley."
Written in ordinary Nasta'liq, within coloured ruled borders.
Not dated, apparently 19th century.

No. 559.

full. 340; lines 27-30; size 12 $\frac{1}{2}$ × 8 $\frac{3}{4}$; 10 × 6 $\frac{1}{2}$.

اقْبَالَنَامَهُ جَهَانَگَيْرِي

IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A slightly defective copy of the three volumes of the Iqbâl Nâmah, the first two of which are said to be extremely rare.

Author: Muhammad Sharif, entitled Mu'tamad Khân,
الْمَخَاطِبُ بِمُعْتَمِدِ خَانِ.

Beginning:—

مِنْتَهَى حَمْدَ نَا مِنْتَهَا عَدَلِيَا بِي هَمْتَا كَهْ مَارَا خَلْعَتْ وَجْدَ
كَوَامَتْ فَرَمَوْنَ -

The author was at first attached to the Court of Jahângîr, who in the third year of his reign honoured him with the title of Mu'tamad Khân. He accompanied Prince Khurram on his Deccan campaign, from which he returned in the seventeenth year of the reign. He was then entrusted with the duty of carrying on the emperor's memoirs. He rose to greater power during the time of Shâh Jahân, who in the tenth year of his reign gave him the office of Mir Bakhsht. He died in the thirteenth year of Shâh Jahân's reign, A.H. 1049 = A.D. 1639.

In the preface the author, who calls himself

محمد شریف المخاطب بمعتمد خان, mentions the following three works as his sources: (1) the Akbar Nāmah by Abu'l-Faḍl, (2) The Nizām-ut-Tawārikh by Nizām-ud-Din, and (3) Khwājah 'Atā Beg Qazwini's history of Akbar's reign. He adds that he has recorded the events of which he was an eye-witness without any addition or diminution. As regards the events which took place before his time, he did not wholly depend upon the above-named historians, but sought corroboration of their statements from old and trustworthy persons. He says that he completed the work in Kashmīr, A.H. 1029 = A.D. 1619, in the 15th solar year of Jahāngīr's reign, and divided it into three volumes (Jild), the first two of which contain the history of Bābur, Humāyūn, and Akbar, the third being devoted to the history of Jahāngīr.

Contents:—

Vol. I. Birth and genealogy of Akbar, fol. 2^a; Timūr, ibid; Mirān Shāh, fol. 3^a; 'Umar Shaykh, fol. 3^b; Bābur, fol. 4^a; Humāyūn, fol. 11^b.

Vol. II. History of Akbar from his accession to his death, fol. 62^a.
Beginning (agreeing verbatim with the beginning of Abu'l-Faḍl's Akbar Nāmah, of which this volume is an abridgment):—

سلسلة انتظام کارگاه آفریش که مظاہر حقیقت نمای الٰح

Vol. III. History of Jahāngīr from his accession to his death, fol. 282^b.

Beginning:—

شاپستہ میری سلطنت و فرمانروائی و زینتہ افسر

This copy breaks off in the middle of the account of the events which took place after the funeral ceremony of Jahāngīr, corresponding with line 3, fol. 223^a, of the third volume of the Iqbāl Nāmah noticed hereafter.

For other copies see Morley, Descriptive Catalogue, p. 120; N. Lees, Journ. Roy. As. Soc., New Series, vol. iii., p. 459; Stewart, Catalogue, p. 14; Rieu, i., p. 255, and iii., p. 922; Elliot, History of India, vi., pp. 400-438; J. Aumer, p. 92; Ethé, Bodl. Lib. Cat., Nos. 224-230; Ethé, India Office Lib. Cat., Nos. 312-323. The third volume of the Iqbāl Nāmah, copies of which are very common, has been printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286. A condensed translation in English of the same volume is preserved in manuscript in the British Museum, Add. 26,612.

Written in ordinary Nasta'liq.

Not dated; apparently 18th century.

No. 560.

foll. 328; lines 21; size 11 x 7; 8½ x 4½.

The First Volume and a portion of the Second Volume of the *Iqbāl Nāmah*, written, according to the date of transcription given in MS. No. 561, four years before the author's death.

Beginning as above.

In the preface here it is said that the author divided the work into two volumes, the first treating of the ancestors of Akbar and the second devoted to the history of Akbar from his accession to his death. There is no mention of the third volume.

Contents:—

Vol. I. Timūr, fol. 3^a; Mirān Shāh, fol. 5^b; 'Umar Shaykh, fol. 6^b; Bābur, fol. 7^b; Humāyūn, fol. 27^a.

Vol. II. Akbar, fol. 153^b.

The volume breaks off in the middle of the account of Akbar's visit to Fāthpūr in the eighteenth year of his reign. The last words are بسمت مروهی راهبری نماید و معه, corresponding with line 4, fol. 141^a of the preceding copy.

A note by ایزد بخش رما نبیره آصفهانی چغور, dated 24 Ṣafar, A.H. 1087 is found on fol. 71^a.

The fly-leaf contains seals and 'Ard-didahs of Shāh Jahān's time.

No. 561.

foll. 329-619; lines and size same as above.

Continuation of the preceding, opening with the words:—

و معه هدا دولتخواهان بنابر پامن الخ

The history of Akbar is followed by an account of his children, his wazirs, etc., ending with a list of the names of the 'Ulamā, physicians, singers and musicians of the emperor's court.

Both the volumes are written in a bold *Nasta'liq*, by **کمال الدین مسعود**.

Dated A.H. 1045.

No. 562.

foll. 226; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9\frac{1}{2} \times 5$.

A copy of the Third Volume of the Iqbāl Nāmah, beginning as usual.

This copy ends with a list of the names of the members of the royal family, ministers, learned men, physicians, poets, Huffāz and musicians of Jahāngīr's time.

Written in Nīmshikastah, within gold-ruled and coloured borders, with an illuminated head-piece and 'Unwān.

Dated A.H. 12— (?).

Scribe: اسماعيل

No. 563.

foll. 219; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

ماثر جهانگیری

MA'ĀSIR-I-JAHĀNGĪRÎ.

✓ ?

A history of the early life and reign of the emperor Jahāngīr, by Kāmgar Husayni.

Beginning:—

جهان جهان نیایش پادشاه حقیقی را که انتظام و نظام بی آدم
بدستیاری حقل فرمان روایان عدالت پیشه ال

The author was at first attached to Jahāngīr. He received the title of Ġayrat Khān from Shāh Jahān, was appointed Sūbahdār of Dihlī, and was subsequently transferred to the Sūbah of Tattah, where he died in A.H. 1050 = A.D. 1640. A detailed account of his life will be found in the Ma'āsir-ul-Umarā. See also Elliot, History of India, vol. vi., pp. 439-445; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 461; Rieu, i., p. 256; Ethé, Bodl. Lib. Cat., No. 223; Ethé, India Office Lib. Cat., No. 324.

In the preface the author says that the emperor Jahāngīr had written an account of his reign from his accession to a short time before his death, and had entitled it Jahāngīr Nāmah; but as that work did not include the history of the emperor's early life, the author wrote the

present complete history of the life and reign of the king. He finished it in the third year of Shâh Jahân's reign, A.H. 1040 = A.D. 1630, and entitled it Ma'âşir-i-Jahângîrî.

In the conclusion the author says that the emperor's name, نور الدین محمد جهانگیر بادشاہ forms a chronogram for the year of his death, A.H. 1037. He adds that as in the memoirs written by Jahângîr important facts were often mixed with unimportant events, he thought it desirable to give the substance of that work, and to add to it an account of the early life of Jahângîr and the events of the latter part of his reign. The book ends with a prayer for Shâh Jahân, followed by a quatrain in which the title of the work is said to be a chronogram for the date of its completion:—

ابن نامه که بر صحیفه‌ها مدد عنوان
گیرند ازو بهره اهالی زمان
چون یافست متأثر جهانگیری نام
تاریخ متأثر جهانگیری دان

Contents:—

Short preface by the author, fol. 1^b; genealogy of Jahângîr traced from Timûr, fol. 1^b; birth and early life of Jahângîr, fol. 2^a.

The history of Jahângîr's reign begins with a double-page 'Unwâن and an illuminated head-piece. It opens thus:—

نخادرت سرا بستان ملک و ملت و طراوت چار چمن دین
ودولت منوط و مربوط بوجود فایض الجیوں بلند اقبالیست الل

Jahângîr's accession, fol. 32^b; the first year of his reign, fol. 39^b; second year, fol. 48^a; third year, fol. 55^b; fourth year, fol. 61^a; fifth year, fol. 63^a; sixth year, fol. 71^b; seventh year, fol. 79^a; eighth year, fol. 94^b; ninth year, fol. 98^a; tenth year, fol. 107^b; eleventh year, fol. 119^a; twelfth year, fol. 125^a; thirteenth year, fol. 139^b; fourteenth year, fol. 140^b; fifteenth year, fol. 143^a; sixteenth year, fol. 152^a; seventeenth year, fol. 161^b; eighteenth year, fol. 169^b; nineteenth year, fol. 181^a; twentieth year, fol. 195^a; twenty-first year, fol. 199^a; twenty-second year, fol. 216^a; Khâtimah, fol. 218^b.

The account of the events which took place from the death of Jahângîr to the accession of Shâh Jahân, mentioned in Rieu, *loc. cit.*, is not found in this copy.

A correct copy, written in fair *Nasta'liq*, within gold and coloured ruled borders, with the headings in red.

Not dated, apparently 17th century.

SHÂH JAHÂN.

No. 564.

foll. 150; lines 17; size $7 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

آثار شاهجهانی

ÂSÂR-I-SHÂH JAHÂNÎ.

A very defective copy of a history of Shâh Jahân and his ancestors, with numerous anecdotes relating to eminent persons and saints.

Beginning:—

ناظمه فصرا آنقدرست و توانایی کجاست که از وصف مالک
الملکی جل و علا تواند بر امد آخ

محمد صادق دھلوی

The author, who in the preface calls himself Muhammad Sâdiq Dihlawî, seems to be identical with the author of the Tabaqât-i-Shâh Jahâni, which contains similar matter. Compare Rieu, iii., p. 1009; see also Elliot, History of India, vol. vii., p. 133, where the author's works are mentioned.

Regarding the anecdotes, the author tells us in the preface that he extracted them from trustworthy works. He suggests alternative titles for the work, viz. اعتبار چهانگیری or آثار شاهجهانی, and dedicates it to the reigning sovereign Shâh Jahân, who is highly eulogized at the beginning.

The work consists of a Muqaddimah, a Matla', one Maqsad and a Khâtimah, which, however, is not found in this copy; as follows:—

Muqaddimah.—Meaning of the word “king”; the king's duties towards God and the people, etc., fol. 5*.

Maṭla'.—History of Shāh Jahān's ancestors, beginning with Ādam, on fol. 7^a :—

مطلع در بیان مجمل از احوال آبا و اجداد حضرت
پادشاه عهد و زمان

Timūr, fol. 29^a; Mīrān Shāh, fol. 40^a; Mirzā Sultān Muhammad, fol. 40^b; Abū Sa'īd, fol. 41^a; 'Umar Shaykh, fol. 53^b; Bābur, fol. 9^a; Humāyūn, fol. 15^b; Akbar, fol. 60^a; Jahāngīr, fol. 65^a.

The folios of the portion covering the history of Shāh Jahān's ancestors are misplaced in a most confusing manner, and the catch-words are omitted. The right order seems to be: foll. 1-8, 17-49, 51, 50, 52-54, 9-16, 55.

This section ends on fol. 66^b with a short history of Jahāngīr.

Maqṣad.—Anecdotes relating to the virtues, eminence, justice, noble deeds, etc. of prophets, Khalīfs, and kings, fol. 67^a :—

مقصد در بیان حکایات و نقلیات انبیا و خلفاء راشدین
و پادشاهان اهل دین الخ

The MS. breaks off with an anecdote of Sultān Ḡiyāṣ-nd-Dīn bin Maḥmūd Shāh of Mālwāh (A.H. 880-906 = A.D. 1475-1500).

The Khātimah was most probably devoted to the history of Shāh Jahān.

Written in fair *Nasta'liq*, within gold and coloured ruled borders, with a faded head-piece.

The following note by Sir Wm. Gore Ouseley is found on fol. 1^a.

"The history of Shah Jehan, the Moghul emperor of Hindustan, composed by Muhammed Sādīk of Dehli, and including a general account of the Timurian Princes, and a particular one of Shah Jehan the son of Jehangīr and grandson of the great Akbar.

It consists of 304 pages. Transcribed in a fine Nastalik character and divided into three sections.

G. O."

The MS. bears the seals of Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshid Nawwāb of Patna.

The original folios are mounted on new margins.

Not dated; apparently 18th century.

No. 565.

fol. 529; lines 25; size $13\frac{1}{2} \times 8$; 12×6 .

شاھچهان نامه

SHÂH JAHÂN NÂMAH.

This interesting volume, comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author, as follows:—

Part I., fol. 1-32. This section, endorsed as اقبالنامہ, Iqbâl Nâmah, comprises the history of Shâh Jahân's early life until his accession to the throne, *i.e.* A.H. 1000-1037 = A.D. 1590-1627.

Beginning at once with the following heading in red:—

ذکر مطوع نیر جاھ و جلال و طلوع کوکب دولت و اقبال یعنی
ولادت با معادت شایسته افسر کیانی زینت اور لک کامرانی چراغ
افروز دودمان کورکانی هاھ جوان بخش بلعد اقبال صاحب قرآن ثانی -

The narrative then begins thus:—

جون مشیت ایزد عز هاھ و ارادت حق جل سیحانه با نظم
سلسلہ صوری و معنوی الخ

In a contemporary endorsement on fol. 1^a this part is ascribed to Mu'tamad Khân:—

اقبال نامه متضمن باحوال شاهزادگی شاھچهان با دشاده تصییف
معتمد خان

This is corroborated by the following subscription on fol. 32:—

حقیقت احوال شاهزادگی حضرت شاھزادگی صاحب قرآن ثانی
شهاب الدین محمد شاھ چهان با دشاده خازی تا اینجا احوال برکت
شمال با دشاده شاھچهان با دشاده که معتمد خان نوشته -

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbâl Nâmah. Dr. Rieu, in his Supplement, No. 76, II., where a copy of this work is mentioned, observes: "Mu'tamad Khân, if such be

the author's name, must be a distinct person from his namesake, the author of the *Iqbāl Nāmah*. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions *Mu'tamad Khān* by name."

Part II., fol. 33-370. پادشاه نامہ, *Pādishāh Nāmah*. The first two volumes or Daftars of the *Pādishāh Nāmah*, by 'Abd-ul-Hamid Lāhaurī, عبد الحمید لاہوری, comprising the history of the first two decades of the reign, i.e. A.H. 1037-1057 = A.D. 1627-1647.

Beginning:—

نگاریں کلامی کے گذارش آن دامن سامعہ را جوہر آئیں کند

'Abd-ul-Hamid of Lahore, who, according to the author of the 'Amal-i-Šālih, was a pupil of Abu 'l-Fadl, and died in A.H. 1065 = A.D. 1655, says in the preface that *Šāh Jahān*, who highly admired the elegant style of *Šaykh Abu 'l-Fadl*'s *Akbar Nāmah*, was in search of an accomplished historiographer to write a history of his reign on the model of the *Akbar Nāmah*, when he happened to hear of the fame of 'Abd-ul-Hamid, who was then living in retirement at Tattah. Both Dr. Rieu, i, p. 260, and Elliot, History of India, vol. vii., p. 3, say that the author was then living in Patna, but in this MS., fol. 35^b, the name of the place is distinctly written as *گز*. The emperor sent for the author and entrusted him with the work.

The second Daftar begins thus on fol. 223^b:—

سپامن والا امام داور کارماز و کردگار بی نیاز را که بددگاری الخ

The first two Daftars of the *Pādishāh Nāmah* have been printed in the *Bibliotheca Indica*, Calcutta, vol. i., 1867; vol. ii., 1868.

Part III., fol. 372-502. The third Daftar of the *Pādishāh Nāmah*, containing the history of the third decade of the reign, i.e. A.H. 1057-1067 = A.D. 1647-1657, by Muḥammad Wāriṣ. محمد واریث.

Beginning:—

بر سر ہر نامہ دبیر قلم

اپنے کند بہر تیعن رقم

In the preface to this Daftar, Muḥammad Wāriṣ (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamid, were revised by Sa'd Ullah *Khān*. 'Abd-ul-Hamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah *Khān* having died, was ordered to submit his work for revision to 'Aṭā-ul-Mulk Tānti, entitled *Fādil Khān*.

For other copies of the *Pādishāh Nāmah* see Elliot, History of India,

vol. vii., pp. 3-72, 121-2, where an account of the work, with extracts, will be found; Morley, Descriptive Catalogue, p. 122; N. Lees, Jour. Roy. As. Soc., New Series, vol. iii., p. 462; J. Aumer, p. 95; Rieu, i., p. 260; Ethé, Bodl. Lib. Cat., Nos. 232-235; Ethé, India Office Library Catalogue, Nos. 325-330.

Part IV., fol. 503-529. History of the last two years of Shâh Jahân's reign, i.e. A.H. 1067-1069 = A.D. 1657-1659, taken from the 'Amal-i-Şâlih of Muhammed Şâlih Kanbû.

Beginning:—

السنة لله كه بفرخى و فیروزی دود شنبه شره چهادی الآخر مال
هزار و هشت و هفت
هزار و هشت و هفت

corresponding with line 2, fol. 664^b, of the 'Amal-i-Şâlih, No. 569 in this Catalogue.

A very valuable and correct copy. Written in good *Nasta'liq*, within gold and ruled and coloured borders, with a double-page 'Unwân and beautifully illuminated head-piece at the beginning of each Daftâr of the Pâdishâh Nâmah. It was written at the desire of Mirzâ Sultan Nazâr of 'Âlamgîr's time, and completed on 12 Shawwâl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftâr, fol. 502^a:—

بیاریخ دوازدهم شهر شوال سنه پنج و چهل از جلومن میمند
مانومن پادشاه جهان پناه عالمگیر پادشاه غازی خلد الله ملکه ابدا
بفرموده حشمت و اجلال دستگاه میروزا سلطان نظر بخط احقر راجی
من رحمت الله کمترین شرف الدین صدیقی انعام یافت

The colophon at the end of the second Daftâr, fol. 370^a, dated Jumâdâ I, the 44th year of 'Âlamgîr's reign, runs thus:—

تمت هذه النسخة بعون الله تعالى بعريخ بیست و هفتم شهر
چهادی الاول سنه ۲۲ از جلومن مبارک پادشاه عالمگیر

Fols. 1-32, written in a modern hand, have been recently added.

A learned note, by an anonymous writer, giving particulars of the contents of the whole of the MS., is found on the back of the first page of the Pâdishâh Nâmah (fol. 33^a):—

درین کتاب شریف و مجلد منیف که موسوم است به پادشاه نامه
و مشهور است به شاهچهان نامه احوال می و دو ماله حضرت شاه

اعلى شهاب الدين محمد شاهجهان صاحبقران ثاني اثار الله برهانه مرقوم ام است از انجمله احوال بیست ماله يعني دو دور از اول جلوس بر اورنگ خلافت از منشأه شیخ عبد الصمید لاہوری که تلمیذ علمی فهامي ابو الفضل مبارک بود بتصحیح و مقابله نواب معد الله خان مرحوم و دور سیموم از منشأه شیخ محمد وارث که شاگرد و شیخ شیخ عبد الصمید بود و تصحیح و مقابله با مستصواب نواب فاضلخان مرحوم که معروف بعلاء المالک تونی و احوال دو ماله منقول از شاهجهان نامه از منشأه شیخ محمد صالح کتبو که نام آنرا عمل صالح گذاشته غرضکه بیصرف کارنامه شکرف است و از جمله ثقایس وزگار قدر دانستنی است بمقابله مبلغ دو صد و پانزده روپیه مسکه مبارک محمد شاهی بمعرفت محمد صادق کتاب فروش و ارحم خانجیو از پسران مرزا سلطان نظر یسالخان مرحوم محمد اعظم شاهی ابیتیاع نموده شد بتاريخ هفدهم شهر جمادی الاول سنه ۹ جلوس معلی - جمادی چند دادم جان خریدم - بنام ایزد عجب ارزان خردمند -

The writer, it will have been seen, says that he purchased the MS. for two hundred and fifteen rupees, in Muhammad Sháhí coin, through Muhammad Šádiq, book-seller, and Arham Khánjá, from the sons of Mirzá Sultán Nazar Yasálát Khán, deceased, of Muhammad A'zam Sháh's time, on 17 Jumádá I., the ninth year of the reign.

A description of the MS. written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A.H. 1181, with the following inscription, is found at the top of the page:—

امتیاز الدوله میجر پولر بهادر ارسلان چنگ

The following note to the right of the seal says that the MS. once belonged to Major Polier:—

این کتاب شاهجهان نامه با پس سرکار غیض آثار نواب افتخار
الملک امتیاز الدوله میجر پولر بهادر ارسلان چنگ دام اقباله -

A large seal of the same officer, partly faded, faintly reads thus:—

میجر انگلی پولر بھادر . . . بادشاہ عازی

The words بادشاہ عازی probably refer to Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806).

This must be Antonio Louis Henri Polier, who entered the service of the English in 1762, and subsequently that of the Nawwâbs Shujâ'-ud-Daulah and Âsaf-ud-Daulah. He also served Shâh 'Âlam, and was appointed Lt.-Colonel by Warren Hastings. He studied Hindû mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland, Dictionary of Indian Biography, p. 339.

Several 'Ard-didâhs, the dates of which range from A.H. 1184-1187, are found on the title-page of this Pâdishâh Nâmah.

No. 566.

foll. 545; lines 21; size $15\frac{1}{4} \times 9\frac{1}{2}$; 11 \times 6.

پادشاہ نامہ

PÂDISHÂH NÂMAH.

۷۷

Another complete history of Shâh Jahân, from his birth to his death, consisting of two parts, due to two different authors, as follows:—

Part I, foll. 1-309. This is the Pâdishâh Nâmah by Muhammad Amin bin Abu 'l-Hasan Qazwini, محدث امین بن ابوالحسن قزوینی also known as Mirzâ Aminâ or Aminâ-i-Qazwînî, comprising the history of the early life of Shâh Jahân and the first ten years of his reign.

Beginning:—

طراوت چمن القاظ و تارکی گلشن معانی نسیم بھار پیراہ
ایسٹ ان

In the preface the author says that after his arrival in India from his native country Írân, he entered the service of Shâh Jahân as Munshi in the fifth year of his reign. He adds that the emperor, dissatisfied with the works of his court chroniclers, was looking for a better writer,

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title *بادشاہ نامہ* was given to the work by the emperor himself:—

کتاب مستطاب کہ از بادشاہ مالک رقاب بادشاہ نامہ نام
یافتہ . . .

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did; for in the 'Amal-i-Şâlih (No. 569), where our author is spoken of in high terms, we are told that he was at first employed on the Pâdishah Nâmah, and after that was entrusted with the office of collecting intelligence.

میرزا امینا در اصطلاحات زبان فارسی مهارتی تمام دارد و قاعده
فن اتفاقاً را بقانون نیک می شناسد شناخت سخنیش از لیامن تکلیف میرزا
است و صاحب طبع و ذهن مستقیم و فکر دسا - سابق خدمت
نگارش بادشاہ نامہ بدو متعلق بود و بعد از آن خدمت جمع و قایع
می پرداخت مردی خوش ظاهر و خوش محاوره بود . . .

Part I. is divided into a Muqaddimah containing the history of the early life of *Shâh Jahân*, a Maqâlah devoted to the history of the first ten years of the reign, and a Khâtimah containing biographical notices, as follows:—

Muqaddimah.—*Shâh Jahân's* birth, fol. 7^a; his genealogy, fol. 7^b; *Jahângîr*, fol. 12^a; *Akbar*, fol. 13^a; *Humâyûn*, fol. 14^b; *Bâbur*, fol. 16^b; 'Umar *Shaykh*, fol. 18^b; *Abû Sa'îd*, fol. 19^a; *Mirân Shâh* and *Tîmûr*, fol. 19^b.

Maqâlah.—*Shâh Jahân's* accession, fol. 85^a; first year of his reign, fol. 102^a; second year, fol. 120^a; third year, fol. 133^a; fourth year, fol. 156^b; fifth year, fol. 172^b; sixth year, fol. 190^a; seventh year, fol. 217^a; eighth year, fol. 240^b; ninth year, fol. 263^a; tenth year, fol. 288^b.

The history of the last year is, however, incomplete, and ends (fol. 299^b) with the month of *Shahriwar*, corresponding to *Jumâda*, A.H. 1047 = A.D. 1637.

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of *Jumâda II.*, the month in which he ascended the throne.

Khâtimsh.—Biographical notices of eminent men of the period: saints, fol. 299^a; learned men, fol. 303^a; physicians, fol. 305^b; poets, fol. 307^a.

See Elliot's History of India, vol. vii., p. 1; Rieu i., p. 258; Morley, Descriptive Catalogue, p. 121.

Part II., foll. 310–545, taken from the 'Amal-i-Şâlih, comprises Shâh Jahân's history from the eleventh year of his reign to his death.

Beginning, fol. 310^b:-

چون ایام سال یازدهم جلوس میمانت مانوس از روز سه شنبه
بخبریت و مبارکی شروع شده اخ

corresponding to fol. 413^b of the 'Amal-i-Şâlih, noticed in No. 569 of this catalogue.

The biographical appendix to the 'Amal-i-Şâlih begins on fol. 509^a.

Foll. 534^a–545^a contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank.

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mugal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shâh Jahân's time. The miniatures and drawings are:-

1. Jahângîr ascending the throne, fol. 27^a.
2. Prince Khusrau's marriage with the daughter of Mirzâ Muzaaffar Husayn Safawi, fol. 30^b.
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anûp Rai, by the hand and arm. The account of the occurrence in the text is: Jahângîr, accompanied by Prince Khurram and others, was hunting a lion. Jahângîr's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mr Shikâr, and after flinging him aside, returned to its place. Jahângîr fired again, but ineffectively. The beast then attacked Jahângîr, whereupon Anûp Rai interposed to save the emperor. The lion wounded Anûp Rai, and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anûp Rai. Foll. 32^b–33^a.
4. Shâh Jahân sending the elephant 'Âlamgumân to Jahângîr as a present, fol. 42^a.
5. Shâh Jahân riding a white elephant, fol. 123^b.

6. Marriage procession of prince Dârâ Shikâh, fol. 186^b–187^a.
7. Prince Aurangzib spearing a furious elephant, fol. 196^b.
8. Shâh Jahân sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll. 241^b–242^a.
9. The Tâj at Âgrah, fol. 351^b.
10. The wives, daughters, and other female relatives of Nâdr Muhammad Khân entering the harem of Shâh Jahân, and receiving honourable treatment from the emperor's wife, fol. 392^a.
11. Reception of Nâdr Muhammad Khân by the Shâh of Persia, foll. 399^b–400^a.
12. Mosque at Akbarâbâd, fol. 430^b.
13. The Jâmi' Maasid at Shâhjahânbâd, fol. 433^b.
14. Ja'far Khân presenting Ablaq horses to Shâh Jahân, and Dul-faqâr Âqâ, the ambassador of the king of Râm, bringing Arab horses for the emperor, fol. 479^b.
15. Gate, Delhi Fort, fol. 496^a.
16. Naqqâr Khânah, or the "Drum-House," fol. 496^b.
17. The Diwân-i-Khâş, fol. 497^a.
18. View of the Delhi Fort, fol. 497^b.
19. The bier of Shâh Jahân being carried to the Tâj, foll. 506^b–507^a.

Written in fair Nasta'liq, within gold and ruled and coloured borders, with beautifully illuminated 'Unwâns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated; apparently 18th century.

The MS. was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy:—

"Seen this day December 10th, 1911.
George R.I.
Mary."

No. 567.

foll. 176: lines 20; size $9 \times 4\frac{1}{2}$; 6×3 .

لطائف الاخبار
LATÂ'IF-UL-AKHBÂR.

❖ ?

A detailed account of prince Dârâ Shikâh's expedition to Qandahâr,
A.H. 1063 = A.D. 1652.

Beginning:—

حمد بیصلی که ایواب فتح را بر روی پادشاهان تواند کشاد مر
خدایرا سزاست الل

The author does not mention his name anywhere in the text, but he is most probably identical with Rashid Khân, known as Muhammad Bâdi', Diwân of Mahâbat Khân, to whom Khâff Khân, vol. i., p. 722, ascribes the work Târikh-i-Qandahâr. See also Rien, i., p. 204.

The work, to which the author assigns the title Latâ'if-ul-Akhbâr, fol. 3^b, is also known as تاریخ قندهاری or تاریخ قندهار. The present MS. is however endorsed as "Târikh-i-Arjamand."

The author accompanied the prince Dârâ Shikâh in his campaign to Qandahâr, and was an eye-witness of most of the events narrated by him. As regards the correctness of his statements, he tells us in the preface in a very impressive tone, that he has recorded only those facts of which he was either himself an eye-witness or which he had ascertained from reliable sources, and that, as he was neither a confidential courtier nor an official chronicler, he obviously could not have the slightest motive for telling lies or for flattery; that his only object was to give a true account to his friends in India, who were anxious to know the events connected with the siege of Qandahâr:—

... نه از مصelman مجلس خاص و نه از زدماء بزم اختصاص -
نه در نوشتمن محاکوم و نه در شیر رسانی مامور که دروغی باید
گفت و افترائی باید بست بواسطه خاطر دوستانی که
در هند اند و گوش بر آواز اخبار قندهار دارند للهی می طرازم
و صورتی می سازم - دروغ بدوسخان نتوان گفت و راست ازیشان
نتوان نهفت .

The work is divided into three sections, called *Āgāz*, *Numā'ish* (in Rieu, *Paymā'ish*), and *Anjām*, as follows:—

Āgāz.—Account of previous events, namely, the revolt of the Uzbeks under Nādr Muhammad Khān, the governor of Tūrān, A.H. 1056 = A.D. 1646; expeditions under the princes Murād and Aurangzib to Qandahār, and march of Dārā Shikūh to that place, fol. 3^b.

Numā'ish.—Events of the siege recorded day by day, beginning with 10th Jumāda II, A.H. 1063 = A.D. 1652, to 15th Dul-qā'ad of the same year, fol. 13^b.

Anjām (not marked).—Dārā Shikūh's return from Qandahār and his arrival in Multān, on the 9th Dul-hijjah, A.H. 1063 = A.D. 1652.

Spaces for rubrics are left blank in some places.

For other copies of the *Laṭā'if-ul-Akhbār*, see Rieu, i., p. 204, and Ethé, India Office Lib. Cat., Nos. 338 and 339.

Written in fair *Nasta'liq*.

Not dated; apparently 17th century.

A long note, without date or the writer's name, is found on the last page of the MS. The writer of this note says that one of his relatives, who brought him this MS., ascertained from the attendants of Dārā Shikūh that the events narrated in the present work were fully correct. The author of the note adds further that, after the conquest of Qandahār, Dārā Shikūh continued to receive warm favours from Shāh Jahān. He received the title of شاه بلند اقبال, and in public ceremonies a silver chair, close to the imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of *ashrafis*.

Fol. 1^b contains the signature "Gore Ouseley," in whose handwriting the price of the MS. is recorded on fol. 1^a as Rs. 12.

No. 568.

fol. 359; lines 17; size 10 $\frac{3}{4}$ x 7 $\frac{1}{2}$; 9 x 5.

مُلَكَّخَس

MULAKHKHAS.

A history of the first thirty years of Shāh Jahān's reign, by Muhammad Tāhir, with the *takhallus* Āshnā, commonly known as

محمد طاهر Inâyat Khân bin Zâfar Khân bin Khwâjâh Abu'l-Hasan. مختلص پامنا المخاطب به عنایت خان بن ظفر خان بن خواجه ابو العسن.

Beginning:—

بِنَامِ بَادِشَاهِ بَادِشَاهَانِ
سَرِ افْرَازِيِ دَهِ صَاحِبِ كَلَاهَانِ
حَمْدِيَّهُ دَرِ خُورَشَانِ احْدِيَّهُ بَاشَدِ الْحَمْدِ

The author was the son of Zâfar Khân, governor of Kâbul and of Kashmîr. His ancestors were men of letters, and held high offices under the Mughal kings of India. His grandfather, Khwâjâh Abu'l-Hasan (d. A.H. 1042 = A.D. 1632), who held the rank of 5,000 under Jahângîr, is spoken of thus in the preface:

وَمَرَادُ ازْ رَكْنِ السُّلْطَنِ خَاصَهُ خَواجَهُ أَبُو الْعَسْنِ جَدُّ امْجَدِ رَاقِمِ
اسْتَ

Like his father, Muhammed Tâhir was a great patron of learning, and was himself well versed in prose and poetry. He held the office of Dârûqâh-i-Kutub Khânah, or keeper of the imperial library, and MSS. bearing his seal and signature are extant.* He is the author of a Maṣnawî and a Diwân. See Sprenger, Oude Catalogue, p. 339.

He tells us in the preface that this work is an abridgment of the official record of the first thirty years of the reign, written by 'Abd-ul-Hamîd, and continued by Wâris. The author came upon this, he himself says, in the imperial library in the thirty-first year of the reign, A.H. 1068 = A.D. 1657. He states, however, that in recording the events of the fourth to the tenth year, he followed in preference the Pâdîshâh Nâmah of Muhammed Amin.

The history, which begins with a short account of Shâh Jahân's ancestors and of his early life, is brought down to Jumâda I, A.H. 1067 = A.D. 1656, the end of the thirtieth year. Towards the end is found a short description of the Sûlabahs of Hindûstân, followed by a list of the princes and Mansabdârs of Shâh Jahan's time. It closes with some select verses composed by the author.

An account of the work, with a translation of the preface and some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 73-120. See also Morley, Descriptive Catalogue, p. 123; Stewart's Catalogue, p. 15; Rieu, i., p. 281, and iii., p. 1083^b.

* Sayî's History of Herat in the Bûhâr Library contains a note in his handwriting.

The MS. is in a damaged condition, and some folios are missing towards the end.

Written in a cursive Nasta'liq.

Not dated; 19th century.

No. 569.

fol. 385; lines 19; size $9\frac{1}{2} \times 6$; 7×4 .

صالح عمل

'AMAL-I-SÂLIH.

A detailed history of Shâh Jahân's reign, together with an account of his ancestors, complete in two separate volumes.

Author: Muhammad Sâlih Kanbû. محمد صالح کنبو.

The author, a native of Lahore, was the younger brother of Shaykh 'Inayat Ullah of Lahore, who is mentioned in the preface as the writer of several works. Prof. Dowson (Elliot, Hist. of India, vol. vii., p. 123), confounds the author with Mir Sâlih Kashfi, a distinguished calligrapher, who died in A.H. 1061 = A.D. 1650, i.e., nine years before the composition of this work. The author completed the present work in A.H. 1070 = A.D. 1659, for which he gives the chronogram لطیفة فیض الہی. The account of Shâh Jahân's death in A.H. 1076 = A.D. 1665, and of other events, some of which took place as late as A.H. 1080 = A.D. 1669, must therefore be a later addition. Compare Elliot, Hist. of India, vol. vii., pp. 123-132; Morley, Descriptive Catalogue, p. 124; N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 463; A. F. Mehren, p. 21; Rieu, i., p. 263; Ethé, India Office Lib. Cat., Nos. 332-336. The work is being published in the Bibliotheca Indica, Calcutta.

Vol. I. begins thus:—

مشکفته روئی چمن بیان و خنده ریزی گلمن سخن الح

Contents:—

Preface, fol. 1^b; birth of Shâh Jahân, fol. 4^a; his ancestors from Jahângîr upwards to Timûr, fol. 6^a; history of Shâh Jahân's early life, fol. 13^a; his accession to the throne, fol. 96^a.

The history proceeds year by year. This volume breaks off in the middle of the ninth year, with the words:—

نچار مستدعيات اورا مبنیول داشته خاطر اورا یهود وجوه . . .

No. 570.

fol. 386-762; lines and size, same as above.

VOL. II.

Continuation of the preceding MS., beginning thus:—

یهود وجوه جمع ساخت بی توقف از حصار بعد برآمدہ

History of the tenth year, fol. 393^a; Shâh Jahân's imprisonment, fol. 679^a; his death, fol. 717^a.

Biographical notices of eminent men of Shâh Jahân's time:— Sayyids and Shaykhs, fol. 721^b; 'Ulamâ, fol. 731^b; physicians and surgeons, fol. 735^b; poets, fol. 737^a; calligraphers, fol. 749^a; list of princes and Mansabdârs, fol. 750^a.

Both the volumes are written by one scribe in fair Nasta'lîq, with the headings in red.

Not dated; apparently 18th century.

No. 571.

fol. 78; lines 9; size 10 x 6½; 7 x 4.

A very beautiful copy of a short history of the three great Mugal emperors of India, viz., Bâbur, Akbar, and Shâh Jahân, preceded by an account of their ancestor, Timûr.

Beginning:—

محمد جمیلہ ساخت کبریائی را سزاست که ظالم ظلم را بلمعان
لیخ و سنان پادشاهان ذی همان منکھش گردانید آن

The name of the author or the title of the work is not given anywhere in the text, but the fact that the author speaks of Shâh Jahân in the present tense (fol. 60^b), sufficiently proves that the work was written during that emperor's reign.

After devoting a few lines to the praise of God and the Prophet, the author begins at once with the history.

Contents :—

History of Timūr, fol. 2^b.

Bābur, fol. 16^a.

Akbar, fol. 32^b.

Shāh Jahān, fol. 61^a.

The narrative ends abruptly in the middle of the eighth year of Shāh Jahān's reign (A.H. 1044 = A.D. 1634), with an account of the death of Jhajār and Bikramājīt, whose heads were sent to the royal court. The concluding lines are :—

گروهی از سعادت پژوهان بر پیکر آن دو خیره سر رسیده سرهای
آنها را بریده روانه درگاه دشمن چرا گاه نمودند و از خزانی و دفاین
اندوخته آن معازه سوخته ها یاک کرور بهزانه عامره عاید شد.

A very correct and valuable copy. Written in elegant bold *Nasta'liq*, on thick and gold-sprinkled paper, within gold and coloured borders, with an illuminated head-piece and a double 'Unwān.

Not dated; apparently 17th century.

Fol. 1^b contains the name "Claude Martin" stamped in red. This is most probably Claude Martin, the French soldier of fortune, who was born January, 1735; joined the service of the Nawwāb Wazir of Oude as superintendent of his artillery and arsenal; accumulated large wealth; rose to be Major General, 1796; built at Lucknow a very large castellated residence for himself, which he called Constantia, and where he was buried, 1800. See Buckland, *Dictionary of Indian Biography*, p. 276.

AURANGZIB.

No. 572.

foll. 104; lines 17; size 9 x 6; 6 $\frac{3}{4}$ x 3 $\frac{1}{4}$.

تاریخ شاد شجاعی

TÂRÎKH-I-SHÂH SHUJÂ'Î.

A history of the exploits of Prince Muhammad Shâh Shujâ', the second son of Shâh Jahân, and of the events which immediately followed before and after the accession of Aurangzib.

Author: Muhammad Ma'sûm bin Hasan Sâlih, بن معصوم حسن صالح.

Beginning:—

حمدیکه زبان همچو ما قاصران را بآن دسترس ایست لشار کبریای
مقدم خداوندیست آن

We learn from the preface that the author was employed in the service of Shâh Shujâ' for twenty-four years. Having obtained a short leave from the prince he, in A.H. 1070 = A.D. 1659, was spending his time at Mâldah when, as he says, "the idea of recording the events of these two or three years, which he had personally witnessed or had heard of from others," occurred to his mind. The date of composition (A.H. 1070) is mentioned in several places, viz., foll. 2^a, 13^b, 102^b, etc.

This work seems to be identical with, or at least a part of, the author's *واقعات عالمگیری* *Futûhât-i-Âlamgiri*, also called *فتوحات عالمگیری* *Wâqi'ât-i-Âlamgiri* (a history of the early part of Aurangzib's reign), mentioned in Elliot, Hist. of India, vol. vii., p. 198. See also Rieu, i., p. 270^a, and iii., p. 1049^a. The table of contents in Elliot's copy gives 55 chapters, but there is no table of contents or divisions in our copy. It begins with an account of the four sons of Shâh Jahân, fol. 3^a, after which the author narrates the victories of Aurangzib. He gives a most pathetic account of the last days of Dârâ Shikûh, fol. 92^a, followed by the history of Shâh Shujâ', fol. 94^b. The MS. ends with an account of

the defeat of Shâh Shwâjâ by Mu'azzam Khân, and the former's flight to Tândah.

Written in ordinary Nasta'lîq.

Not dated; 19th century.

Spaces for headings are left blank in the MS. The colophon says that the scribe نور محمد پهلوی copied the MS. for one میرزا.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 573.

fol. 82; lines 17; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

فتحية عبرية

FATHÎYAH-I-'IBRÎYAH.

An account of the disastrous expedition of Khân Khânân Mir Muhammad Sa'id Ardashâni (better known as Mir Jumlah) against the principality of Kûch Bihâr and Âshâm, in the fourth and fifth years of the reign of Aurangzib, A.H. 1072 and 1073 = A.D. 1662 and 1663, together with a description of the country and its inhabitants.

Author: Ibn Muhammad Wali Ahmad, surnamed Shihâb-ud-Din Talîsh, ابن ولي محمد الملك بههاب الدين طالش.

Beginning:—

جنود نا معدود حمد ملازم حضرت مالک الملك على الاطلاقی
است که صف آرایان معرکه شریعت و حقیقت الخ

The work is commonly called Târikh-i-Âshâm and also Târikh-i-Mulk-i-Âshâm. It is also known as فتح عبرية، فتحية عبرية، فتح عربية، عجيبة عربية. On fol. 5^b of the present copy the author calls the work فتحية عبرية، and explains the meaning of the title thus:—

و چون ابن تالیف مشعر از فتح و عبرتست بفتحیه عبریه موسوم
مشده.

The author was in constant attendance on the Khân Khânân through the whole campaign, and was not only an eye-witness of all the events narrated in the work, but actually shared in all the fatigues and dangers of the expedition.

The work is divided into a Muqaddimah and two Maqâlahs, as follows:—

Muqaddimah.—Causes of the march of the imperial army into Kûch Bihâr and Âshâm, fol. 5^b.
مقدمة در بیان آشام و سبب توجه اعلام ظفر فرجم به تشير کوچهار.

Maqâlah I.—Khân Khânân's march against Bîm Narâyan and conquest of Kûch Bihâr, fol. 9^b.
مقاله اول در ذکر توجه نواب مستغنى القاب باستیصال بیم نراین راجه کوچهار و فتح آن سرزمین بتأثید آفریدگار.

Maqâlah II.—Conquest of Âshâm, fol. 17^b.
نهضت موكب ظفر انجام جانب آشام و فتح آنملک بعون ملک عالم.

The history ends with the death of the Khân Khânân, which took place on a boat at a distance of two *kos* from Khidrpur, on Wednesday, the 2nd Ramadân, A.H. 1073 = A.D. 1663. The words مسد آرای بهشت form the chronogram of his death.

Dr. Ethé, Bodl. Lib. Cat., No. 240, notices a copy of this work in which the history is brought down to the month of Sha'bân, A.H. 1076 = A.D. 1666. This is unaccountable, since the date of composition, A.H. 1073, is distinctly given here at the end of this copy as well as of the following one:—

در سنه تلخ و سمعین واله هیرت خیر الامم تصنیف نمود
شہاب الدین احمد.

Comp. Rieu, i., p. 266; Ethé, India Office Lib. Cat., Nos. 341-343; Stewart's Catalogue, p. 18. See also Elphinstone, History of India, 5th ed., p. 610 sq.; Elliot, Hist. of India, vii., pp. 199 and 265-269; Blochmann, J.A.S.B., vol. xli., p. 51; Garcin de Tassy, Littérat. Hind., vol. i., p. 233. A Hindûstâni translation of the work, entitled تاریخ آشام, by Mir Bahâdûr 'Ali Husayni, was published at Calcutta, 1805, and a French version of the same by T. Pavie, Paris, 1845.

The present copy, a valuable one, was written by the author's grandson, I'tîsâm-ud-Din, in the house of Mr. Archibald Swinton, in England, A.H. 1181, as would appear from the colophon, which runs thus:—

کاتب العروف اعتماد الدین ولد شیخ تاج الدین ابن شیخ شہاب الدین بتاریخ بیست و یکم شهر جمادی الثانی سنه ۱۱۸۱ هجری در ولایت انگریز بخانه مستر سویتین بھادر . . .

I'tisām-ud-Din, the scribe of this copy, is well known by his work, شکر ف نامه ولایت, in which he gives an account of his journey to Europe. (An abridged Urdū version of this شکر ف نامه has been published, with an English translation, by Lieut. James E. Alexander, London, 1827.) I'tisām was attached as Persian *Munshī* to the Mission of Captain Swinton, who was dispatched to England with a letter from Shāh 'Alām to George III. He left for England in *Sha'bān* A.H. 1180 = A.D. 1766, and returned in A.H. 1183 = A.D. 1769.

The copy is written in bold Indian *Nasta'liq*.

Valuable marginal notes are found throughout the copy. The MS. is in a damaged condition, and is separated from the original binding.

No. 574.

fol. 94; lines 13; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 2\frac{3}{4}$.

The same.

Another copy of Shihāb-ud-Din Tālīsh's history of Āshām.

Muqaddimah, fol. 4^a.

Maqālah I., fol. 6^a.

Maqālah II., fol. 10^b.

In the conclusion the author says that he commenced the composition on the 4th of Ramadān, and completed it on the 20th Shawwāl, A.H. 1073 = A.D. 1663:—

وقد شرعت بتألیفه رابع الصیام وفرغت من ترتیبه عشرين
شوال العظام وكان ذالک في سنة ثلث وسبعين وalf من هجرة
خیر الانام

The MS. is not dated, but its appearance tends to suggest that it was written immediately after the composition.

A correct copy.

Written in *Shikastah*, within gold-ruled borders.

Fol. 93 should be followed by fol. 88.

No. 575.

fol. 226; lines 13; size $12 \times 7\frac{1}{2}$; 8×4 .

The same.

Another copy of the preceding work.

Muqaddimah, fol. 8^a.

Maqālah I., fol. 13^b.

Maqālah II., fol. 25^b.

A splendid copy, written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated 'Unwān and head-piece. The headings are written in red throughout.

Not dated; apparently first half of the 18th century.

A note on the fly-leaf says that Sayyid Muhammad Ismā'il, son of Sayyid Khwurshid Nawwāb, of Patna, presented this copy to the library, 21. 4. 1903.

No. 576.

fol. 441; lines 17; size 12 \times 7½; 8 \times 4½.

عالمگیر نامہ

'ÂLAMGÎR NÂMAH.

A history of the first ten years of Aurangzib's reign.

Author: Munshi Muḥammad Kāzim bin Muḥammad Amin Munshi,
منشی محمد کاظم بن محمد امین منشی

Beginning:—

ای داده بعقل پرتو آکاهی
شاهان ذ تو کامیاب شاهنشاهی
آنرا که ذ کائنات پرتو خوانی
بر سر نهیش افسر ظل اللہی

The author was a son of Mirzā Amin, whose history of Shāh Jahān, entitled Pādīshāh Nāmah, has been noticed (No. 566) in this Catalogue. Muḥammad Kāzim tells us in the preface that he was appointed Munshi to the emperor Aurangzib in the first year of the reign. The emperor held a high opinion of the author's attainments, and, being fully satisfied with the style of his writing, ordered him to write a history of the reign. The author was instructed to prepare the work from the official records, and to submit the same to the emperor for correction.

The history begins with an account of Aurangzib's departure from Aurangābād in Jumādā I, A.H. 1068=A.D. 1657, and is brought down to Rajab, A.H. 1078=A.D. 1667.

Morley, in his Descriptive Catalogue, p. 125, says that the work was composed in the thirty-second year of Aurangzib's reign, *i.e.* A.H. 1100=A.D. 1688. This seems to be improbable, since the author of the Tārikh-i-Muhammadi records Muḥammad Kāzim's death in A.H. 1092=A.D. 1681. See Rieu, iii., p. 1083^b.

For other copies of the work see Rieu, i., p. 266; Stewart's Catalogue, p. 15; Munich Catalogue, p. 97; Ethé, Bodl. Lib. Cat., Nos. 243 and 244; Ethé, India Office Lib. Cat., Nos. 347-357. An account of the work, with some extracts, will be found in Elliot, Hist. of India, vol. vii., pp. 174-180. Compare also N. Lees, J.R.A.S., new series, vol. ii., p. 210. The work has been printed in the Bibl. Indica, Calcutta, 1865-1868.

Written in ordinary Nasta'līq, within coloured borders.

Not dated; apparently 19th century.

No. 577.

fol. 373; lines 17-20; size $10\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The same.

Another copy of Muhammad Kāzim's 'Ālamgir Nāmah, beginning without the two opening verses found in the preceding copy:—

اورنگ نشیان کھور بیان را تیغ ذیان الخ

The greater portion of the MS. is written diagonally in Shikastah hand. Foll. 101-135 are written in fair Nasta'līq.

Not dated; apparently 19th century.

No. 578.

fol. 294; lines 15; size $8\frac{1}{2} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

مائر عالمگیری

MA'ĀŠIR-I-'ĀLAMGÎRÎ.

A history of the last forty years of Aurangzib's reign, i.e. from A.H. 1078=A.D. 1667, to his death, A.H. 1118=A.D. 1706.

Author: Muhammad Sāqī Mustā'īd Khān, محمد ساقی مستعد خان Beginning:—

له الصد في الاولى والآخري - خامه به پيرايش حمد جهان
آخريني ذر لگار است الخ

The author was the Munshi of Aurangzib's favourite secretary, 'Ināyat Ullah Khān (son of Mirzā Shukr Ullah), who published the emperor's letters in two separate collections, entitled احکام عالمگیری

and **كلمات طيبات**, and who was appointed **Şübâhdâr** of **Kashmîr** and died A.H. 1139 = A.D. 1726.

The author tells us in the preface that the account of the first ten years of Aurangzib's reign was recorded in the 'Âlamgîr Nâmah by Mirzâ Muhammad Kâzîm (see No. 576 in this Catalogue), and that the history of the last forty years (which, owing to the emperor's prohibition of writing the events of his reign, was not included in the said work) was still wanting. He therefore, at the request of his patron, the aforesaid 'Inâyat Ullâh Khân, wrote this work in the reign of **Shâh 'Âlam Bahâdur Shâh**, completing it in A.H. 1122 = A.D. 1710, for which year the title of the work forms a chronogram. Subsequently he prefixed to it the history of the first ten years, abridged from Muhammad Kâzîm's 'Âlamgîr Nâmah. Compare Morley, Descriptive Catalogue, p. 127; Rieu, i., p. 270, and iii., p. 1083^b; Stewart's Catalogue, p. 22; Ethé, Bodl. Lib. Cat., No. 247; Ethé, Ind. Office Lib. Cat., Nos. 365-370, etc. Some extracts are to be found in Elliot, Hist. of India, vol. vii., pp. 181-197. The work has been printed in the *Bibliotheca Indica*, Calcutta, 1870-71.

The history of the first ten years is not included in this copy.

Written in legible Indian Ta'liq.

Dated Rabi' I., A.H. 1202,

scribe: **معظم حلي**

The MS. was written for the great Orientalist Sir Francis Gladwin, as would appear from the colophon:

تمت تمام هذ

هذا الكتاب مسمى بعآثر عالمگیری فی التاريخ الائئین من شهر
ربیع الاول سنه ائئین و مائئین و الف من هجرة النبوه صلعم من
متملكات سرکار صاحب عالی قدر ولا اقتدار مختار الملك فخر الدوله
فرانسیس کلددون بهادر قایم جنگ دام دولته الكاتب معظم علی
شفر الله له

The copy seems to have been critically studied by Sir Francis Gladwin, with whose valuable notes and annotations it is full and whose signature appears on the fly-leaf.

SUCCESSORS OF AURANGZÎB.

No. 579.

foll. 87; lines 15; size 8 x 5; 4 $\frac{1}{4}$ x 3.تاریخ ارادت خان
TÂRÎKH-I-IRÂDAT KHÂN.

The memoirs of Irâdat Khân on contemporary events during the seven years following the death of Aurangzib, A.H. 1118 = A.D. 1706, up to the entrance of Farrukh Siyar into Dihlî in Muharram, A.H. 1125 = A.D. 1713.

Author: Mubârak Ullah, poetically surnamed Wâdîh, son of Kifâyat Khân, Shikastah-Nawis, مبارک الله متخلس بواسح ولد کفایت خان, Shikasteh Louis.

Beginning:—

الحمد لمن يقول في حق كلامه فاتوا بسورة من مثله و الصلوة
والسلام على من نطق الخ

The author belonged to a family of noblemen of high rank. His grandfather was Mir Bakhshî to Jahângîr, and his father held high offices under Shâh Jahân and Aurangzib. In the thirty-third year of Aurangzib's reign he was appointed Faujdâr of Jâgnah, and later on, in the fortieth year of the same reign, received the title of Irâdat Khân, previously borne by his father, and the office of Faujdâr of Aurangâbâd. He died in the reign of Farrukh Siyar, according to Sirâj, Onde Catalogue, p. 151, in A.H. 1128 = A.D. 1715. His son, Hidâyat Ullah, surnamed Hâshdâr Khân, who also received the title of Irâdat Khân, was the Faujdâr of Nûr Mahal, in the Panjâb, and of other places, and died A.H. 1157 = A.D. 1744. See Ma'âşir-ul-Umarâ, vol. i., p. 204. Shîr Khân Lodi, in his Mirât-ul-Khayâl, p. 482, says that Mirzâ Mubârak Ullah, with the poetical *nom de plume* Wâdîh, an excellent poet, was a pupil of Muhammad Zamân Râsîkh (d. A.H. 1107 = A.D. 1695, see No. 360 in this Catalogue). According to the author of the Ma'âşir-ul-Umarâ, Wâdîh has left a *Diwân*.

The author does not give any title to the work, but it is generally called تاریخ ارادت خان Târîkh-i-Irâdat Khân, after his name. This MS. is, however, endorsed on the fly-leaf at the beginning as تاریخ مبارکی.

The author says at the beginning, as well as at the end, that he completed the work A.H. 1126 = A.D. 1714.

For other copies see Rieu, iii., p. 938; Ethé, India Office Lib. Cat., Nos. 389-390. See also Elliot, Hist. of India, vol. vii., pp. 534-544, where an account of the work is given. An abridged translation into English was published by Jonathan Scott, London, 1780.

Written in small *Nasta'liq*, with the headings in red.
Not dated; 19th century.

No. 580.

foll. 86; lines 15; size $11\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

تاریخ محمد شاہ

TÂRÎKH-I-MUHAMMAD SHÂH.

A defective copy of a historical tract relating to the events which took place in the early part of Muhammad Shâh's reign.

On a fly-leaf at the beginning the work is endorsed "Târîkh-i-Muhammad Shâh," but in the colophon it is called تاریخ چھتائی. The MS. is defective at the beginning, and it is impossible to say how many folios are missing. It opens abruptly with the following heading:—

ذکر سلطنت سلطان روشن اختر المقب محدث شاہ بن خجسته
اختر جهانشاه بن معظم شاہ . . . باز قلم مشکین رقم و کلک
حقیقت ملک بیگارش سرگذشت دوران آن

The name of the author is not found in the text, and the work is not a connected narrative. We learn, however, that the work was written in the sixteenth year of Muhammad Shâh's reign (A.H. 1147 = A.D. 1734), which the author more than once speaks of as the current year; see foll. 60^a, 64^a, 64^b, etc.

The history begins with an account of the two Sayyid brothers, Husayn 'Ali (died A.H. 1132 = A.D. 1719) and 'Abd Ullah Quṭb-ul-Mulk (imprisoned A.H. 1133 = A.D. 1720). On fol. 43^b the author mentions, from his personal observation, an incident of Mu'izz-ud-Din Jahāndār Shâh's time (A.H. 1124 = A.D. 1712). On foll. 65^a-65^b he gives us to understand that this "first volume" of the history of Muhammad Shâh deals only with the important events of the reign. This is followed by an account of Sarband Khân and the downfall of the Sayyid brothers. In the conclusion the author says that a series of obstacles stood in the way of his writing this work, one of which, he says, was the sad death of his intimate friend Shâh 'Abd Ullah. He then adds that he finished these few pages within a week.

Written in ordinary *Ta'liq*.
Dated 10th August, 1811.

No. 581.

fol. 243; lines 11; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

تاریخ عالی

TÂRÎKH-I-ÂLÎ.

A history of the successors of Aurangzib from Bahâdur Shâh to Shâh 'Âlam II.

Beginning:—

حمد خداوند جهان آفرینی که با مر کن خلائق هر زده هزار عالم آخ

In the colophon the work is ascribed to Muhammad Sâlih, with the poetical *nom de plume* Qudrat, محمد صالح المتعلص به قدرت, which he adopts in some of his verses devoted to the praise of Shâh 'Âlam.

تاریخ عالی فی سلک الالی. The full title given to the work in the preface is سلک الالی. The author wrote the work at the desire of James Brown, معین الدوّلہ نصیر الملک جیمس برون بهادر صدیقی، most probably identical with the Collector of the Jungleterry districts, 1773, who was sent by Warren Hastings on an embassy to Shâh 'Âlam at Dihli, and wrote "The Indian Tract," published in 1787. See C. E. Buckland's Dictionary of Indian Biography, p. 56.

The history begins with an enumeration of the names of the sons and successors of Aurangzib, after which the author deals with the history of Bahâdur Shâh. The death of 'Âlamgîr II. is followed by a history of the early life of Shâh 'Âlam II., fol. 222*, after which the author gives a summary account of that emperor's reign, closing his narrative with the death of the Mahratta chief Biswâs Râo, who was killed by Ahmad Shâh Abdâlf A.H. 1174 = A.D. 1760. The author gives no dates of the events recorded by him. However, he gives us to understand that he was an eye-witness of most of the events which took place from the time of Muhammad Nâşîr-ud-Dîn to the date of composition of the present work.

Written in Nîm-Shikastah, with the headings in red.

In the colophon, dated 18th December, 1785, the scribe Sayyid Muhammad Husayn, سید محمد حسین, says that he transcribed this MS. for his patron James Brown (the aforesaid).

A list of the contents, with reference to the folios of the MS., is given at the beginning of the copy.

No. 582.

fol. 410; lines 30; size $12\frac{1}{2} \times 9$; $10\frac{1}{2} \times 6\frac{1}{2}$.

سیر المتأخرین

✓ **SIYAR-UL-MUTA'AKHKHIRÎN.**

A history of the Muhammadan power in India, from the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1781, with a detailed account of affairs in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780.

Author: گلام حسین بن حیدر علی خان بن سید حلیم اللہ بن مسید فیض اللہ بن ہدایت علی خان بن سید حلیم اللہ بن مسید فیض اللہ الطباطبائی الصمیمی

The author belonged to a distinguished family of Bengal. Sayyid 'Alim Ullah of Bengal, his grandfather, was an eminent *Shaykh* of his time. His father, Hidāyat 'Alī Khān, was deputy governor of Bihār under Mahābat Jang, and subsequently held the post of *Faujdār* of Sonpat and Pānipat under Muhammad Shāh. Afterwards he became the *Mīr Bakhshī* of Shāh 'Ālam, from whom he obtained for the author the post of *Mīr Munshī*, and the *Dīwān-i-Tān* for his second son *Fakhrud-Daulah*. After serving for some time under Shāh 'Ālam, the author acted as representative of Nawwāb Qāsim 'Alī Khān in Calcutta. He subsequently served the English Government in various capacities.

Unlike many other copies, this volume contains the *Muqaddimah* (Introduction), entitled مقدمة سیر المتأخرین, which the author subsequently added to the work.

Beginning:—

الحمد لله رب العالمين و نصلي على نبيه الكريم و آله المعصومين
اما بعد بر رای دانشوران الخ

This *Muqaddimah*, dedicated to Warren Hastings, includes the general history of India from the time of the Kauravas and Pandavas to the earlier part of the reign of Aurangzib.

The work is divided into three *Daftars*, as follows:—

Muqaddimah, designated at the end, fol. 168^b, as *Daftār I.*
(تمت کتاب دفتر اول), treating of the history to A.H. 1098
= A.D. 1686, fol. 1^b.

The work is very popular in India, but it is to be remarked that the contents of this part of the work generally agree with those of the *Khulāsat-ut-Tawārikh*; and Col. Lees condemns گلام حسین for

plagiarism in having stated that he derived his information from the work of an old *munshi* without mentioning the name of the author of the *Khulāsat-ut-Tawārikh*. See J.R.A.S., new series, vol. iii. But Elliot, vol. viii., p. 2, says that the *Khulāsat-ut-Tawārikh* itself is a gross piracy of an anonymous work called *Mukhtaṣir-ut-Tawārikh*, and holds that it may have been this very work that the author of the *Siyar* used and referred to as the production of "some old *munshi*."

Daftari II. From the death of Aurangzib, A.H. 1118 = A.D. 1707, to A.H. 1195 = A.D. 1780, fol. 169^a. It begins thus:—

ذکر رحلت محمد مصی الدهن اورنگ زیب . . . میہام
بیقیام و سعایش مردمی امساس نیاز بارگاہ الح

Daftari III. Account of transactions in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780, fol. 364^b; beginning:—

حمد و ثنای پادشاه علی الاطلاق و شکر و میام
خالق انس و افق جل جلاله را الح

According to the author's statement in the preface to Daftari II., the work was commenced in Ṣafar, A.H. 1194 = A.D. 1779, and completed, as stated in the concluding lines of Daftari III., in Ramadān, A.H. 1195 = A.D. 1780.

For further particulars see Rieu, i., pp. 280, 281; Morley, Descriptive Catalogue, p. 105; J. Aumer, p. 85; Cat. Codd. Or. Lugd. Bat., iii., p. 14; Ethé, Bodl. Lib. Cat., No. 265; Ethé, India Office Lib. Cat., Nos. 416-420. See also Elliot, History of India, vol. viii., pp. 194-198, etc.

An English translation of the work by a French convert to Islamism, Hāji Muṣṭafā, was published in three volumes, Calcutta, 1789. The first portion was reprinted by General Briggs, for the Oriental Translation Fund, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol. ii., pp. 313-461. The *Muqaddimah* was printed in Calcutta, 1836. The complete work was lithographed, Calcutta, 1833, and Lucknow, A.H. 1283. An Urdu translation by Bakhshish 'Ali, entitled *Iqbāl Nāmah*, is mentioned by Garcin de Tassy, Littérature Hindoue, vol. i., p. 111, and another has been published under the title of *Mir'at-us-Salātin*.

Written in a learned minute *Nim-Shikastah*, with the headings in red. Portions of foll. 392^b and 400^b are written in a different hand. Spaces for headings are left blank in some places.

The colophon, dated Ḫusaynābād, Wednesday, 20th Rabi' II., A.H. 1230, runs thus:—

الحمد لله والمنة كه کتب هذا که مسمی به میر المتأخرین امیت
بدمتیاري اقلام این اقل الانام بتاریخ بستم شهر ربیع الثانی . . .

منه یک هزار و دو صد و می هجری روز چهار شنبه در قصبه
حسین آباد بمقابل لاله دیال دامن کسوت انجام و جلیه ارتسام یافت.

Some mischievous hand has added the name **مشیخ حظیس علی** after
the words **این اقل الانام**.

A note on the fly-leaf at the beginning, apparently written in a
later hand, says that this is an autograph copy:—

کتاب هذا بتاريخ بستم شهر ربیع الثالی منه یک هزار و دو صد
و سی هجری با تمام رسید نوشته خاص سید خلام حسین خان
مفتوح ام است.

Another note on the same page, written in a different hand, says
that the writer paid the high price of one hundred and fifty rupees for
this MS. on account of its being the author's autograph:—

لشکه هذا بتلاش بسیار بقیمت یک صد و پنجاه روپیه نگراند (sic)
چونکه دست خاص نواب صاحب مرحوم بود بنا بر خیال قیمت
نکردم.

On the right-hand side of this note appears the seal of the Library
of Nawwâb Sayid Vilâyat 'Ali Khân (of Patna).

The name of Sayyid Khwurshid Nawwâb of Patna, who presented
this MS. to the Library, is found in several places.

No. 583.

fol. 182; lines 31; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

مقدمة سیر المتأخرین

MUQADDIMAH-I-SIYAR-UL- MUTA'AKHKHIRÎN.

The Muqaddimah or Introduction to the Siyar-ul-Muta'akhhirin,
beginning and ending as usual.

In the colophon, dated 5th Jumâdâ, A.H. 33, most probably a mistake
for 1233, the MS. is called the *first jild* of the Siyar-ul-Muta'akhhirin:
جلد اول میر المتأخرین.

Written in ordinary Indian Ta'lîq.

No. 584.

fol. 266; lines and size same as above.

A copy of the *Siyar-ul-Muta'akhkhirin* (without the *Muqaddimah*), beginning as usual.

Written in the same hand as the preceding copy.

Dated, *Hajipur*, Sunday, 14th *Safar*, A.H. 1233.

Scribe: میبد برکت علی فیحضرتمی

No. 585.

fol. 221; lines 17; size $10\frac{3}{4} \times 7$; $7\frac{3}{4} \times 5$.

ملخص التواریخ

MULAKHKHAS-UT-TAWĀRĪKH.

?

An abridgment of the *Siyar-ul-Muta'akhkhirin*.

Author: *Farzand 'Ali ul-Husayni*, فرزند علی الصیبی.

The preface is defective, opening abruptly thus:—

..... خرا گذاشت - درین مقام غیر از مقوله خواجه حافظ

میراثی آخ

The author, a native of Monghyr, says that he wrote this abridgment at the desire of some of his friends, and divided it into three Daftars as follows:—

Daftar I. History of the kings, nobles, etc., of India, from the time of *Timur* to the twenty-second year of the reign of *Muhammad Shāh*, A.H. 1152 = A.D. 1739, fol. 5^a.

Daftar II. History of the events which took place in the *Şabahs* of Bengal, 'Azimābād and Orissa, from the time of the *Şubahdāri* of *Fakhr-ud-Daulah* in 'Azimābād, and of *Shuja'-ud-Daulah Shuja'-ud-Din Muhammad Khān* in Bengal and Orissa, down to the time of the British Government, A.H. 1195 = A.D. 1780, fol. 81^a.

Daftar III. History from the twenty-second year of *Muhammad Shāh*'s reign to the twenty-third year of *Shāh 'Alāni*'s reign, i.e., A.H. 1152-1195 = A.D. 1739-1780, fol. 150^b.

Each Daftār is preceded by a list of the contents.

A short account of the work is given in Elliot, History of India, vol. viii., p. 199.

Another abridgment of the *Siyar-ul-Muta'akhkhirin*, by Maulavi 'Abd-ul-Karim, entitled *Zubdat-ut-Tawārikh*, was printed in Calcutta, 1827.

Written in ordinary *Nasta'liq*.

In the colophon, the scribe, Riyād-nd-Din Husayn, ریاض الدین حسین, of Parganah Shāhpūr, district Patna, says that he wrote this copy in the house of his brother Rafi'-ud-Din Husayn, for one *Shaykh* Jamāl 'Ali.

Dated 30th Rabī' I., A.H. 1279.

No. 586.

fol. 113; lines 19; size $11\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

تاریخ شاد عالم

TÂRÎKH-I-SHÂH 'ÂLAM.

History of the reign of *Shâh 'Âlam* II. (A.H. 1173-1221 = A.D. 1759-1806).

Author: *Mannâ Lâl*, son of *Bahâdur Singh*, ممتاز لال ولد بهادر سنگه.

Beginning:—

حمد بیحد دادار بیهمال و ملح بیعد مالک الملک ذو الجلل الخ

The author, a Hindū, is sometimes called *Mannâ Lâl*, and also *Munnâ Lâl*. He begins the history with some events which took place at the end of the reign of 'Âlamgîr II.:—

بيان احوال از حضرت عرش منزل حالفگیر بادهاء برای درستی
میر رشتہ کلام -

The events of *Shâh 'Âlam*'s reign are given year by year.

Towards the close of the annals of the thirty-first year (A.H. 1204 = A.D. 1789), fol. 102*, the author says that he had been engaged in writing the work from his fifteenth year; that he had then passed his fiftieth, and that his eyesight had grown weak. He had dealt at sufficient length with the annals to the end of the thirtieth regnal year,

and had given a summary account of the events from the beginning of the thirty-first to the forty-eighth year (the end) of the reign:—

پوشیده نماد که راقم این شگرفنامه از عمر پانزده ساله به تسطیر این احوال معادت منوال شاهنشاهی پرداخته بود حالکه پس پنهان ساله رسید از مشیت الی روشنی چشم زایل شد و شوق مداعا نویسی تا حال از سر نزفته بود تا سال سیم حقیقت صال بسال مفصل بر جربده ثبت آوردم حالا که از زایل شدن روشنی که تاب و طاقت نماده از شروع سال می و یکم تا سال چهل هشتم مجمل که بهتر از مفصل است پرداخته شد.

The MS. is valuable inasmuch as it brings down the history to the end of *Shâh 'Âlam's* reign. The British Museum copy (Rien, iii., p. 943) ends with an account of the twenty-fourth year of the reign (A.H. 1196 = A.D. 1781). In Elliot, History of India, vol. viii., p. 393, we are told that Sir H. M. Elliot's MS. extended to the twenty-fourth year of the reign, and that at the end Sir Henry had written, "Imperfect as usual." W. Franklin, who mentions the work as one of his sources for the "History of *Shâh Aulum*" (p. 198), designates it as a "MS. of Munnoo Loll, a Hindoo, containing the first thirteen years of the reign."

Written in small *Nim-shikastah*, with the headings in red.

Some folios towards the end are placed in wrong order; the right order seems to be foll. 107, 109, 108, 111, 110, 112-113.

The colophon, dated 5 Rabī' I, sixth regnal year of Akbar *Shâh* II. (A.H. 1226), runs thus:—

تام شد نسخه تاریخ شاه عالم نامه تصنیف منی منا لال پنجم
ماه ربیع الاول سنه ۶ مبارک شاه اکبر شاه پهادر پادشاه خازی -

No. 587.

foll. 267; lines 17; size 12 x 8; 9 x 5.

عربت نامه

'IBRAT NÂMAH.

?

A detailed history of the reign of *Shâh 'Âlam* II. (A.H. 1173-1221 = A.D. 1759-1806), brought down to A.H. 1206 = A.D. 1791, preceded by a short account of his ancestors.

مولوی خیر الدین محمد الآبادی

VOL. I.

Beginning:—

گونا گون معاشر با دشاهی را مزاس است که در طوفان هول افزای
ادراك الـ

The author, who was an eye-witness of most of the events narrated, and took an active share in some of the most important of them, refers frequently to the circumstances of his own life. He describes himself as the servant of James Anderson, British Resident in the camp of Sindhiyah, and as having rendered him great assistance in his negotiations with the Mahrattas, A.H. 1198 and 1199 = A.D. 1783 and 1784. In A.H. 1200 = A.D. 1785 he became seriously ill, and left the service of James Anderson. Subsequently he entered the court of the prince Jahāndār Shāh, with whom he stayed for more than a year. In A.H. 1202 = A.D. 1787 he went to Lucknow, where he enjoyed the warm favour of Nawwāb Sa'ādat 'Alī Khān. He finally settled in Jaunpūr, where he spent the rest of his life in the enjoyment of a pension from the British Government. He died about A.H. 1243 = A.D. 1827. See Rieu, iii., p. 946, and Elliot, History of India, vol. viii., pp. 237-254. At the request of Abraham Willard, who came to Jaunpūr as District Judge in A.H. 1211 = A.D. 1796, the author also wrote a history of Jaunpūr, known as *Tārikh-i-Jaunpūr* (also as *Jaunpūr Nāmah*), an abridged version of which was published in Calcutta in 1814, under the title "Translation of the History of Jounpoor, from the Persian of Fukeer Khyrood-deen."

The author tells us in the preface to the present work that he had written several works on branches of learning other than history. His main object in writing this work was to lay before the public a correct account of the English, and to give publicity to the atrocious deeds of Ǧulām Qādir Khān, who had so basely ruined the grandeur and dignity of the noble royal throne of the Timurids. He gives a vivid account of the horrible cruelties practised on Shāh 'Alām and his family by Ǧulām Qādir Khān. As is well known, though some historians deny that Ǧulām Qādir Khān gave the order, he caused the emperor's eyes to be plucked out. Retribution swiftly overtook him. He was made prisoner by the Mahrattas, who cut off his ears, nose, arms, and legs, and sent his mutilated body to Dihli. He died on the road, Rabi' I., A.H. 1203 = A.D. 1788. His career, the author says, was what suggested his giving his work the title of *Ibrat Nāmah*, i.e. "Book of Warning."

There are some discrepancies in the dedication of the work. A copy in the British Museum, Or. 1932, Rieu, iii., p. 946, bears

a dedication to Muhammad 'Ali Khân, who reigned under the name of Nasîr-ud-Daulah, A.H. 1253-1258 = A.D. 1837-1842. In another copy in the British Museum, Or. 1931, Rieu, iii., p. 947, the name of Muhammad 'Ali Khân is replaced by that of the "Lord Marquis Mornington Wellesley," to whom, it is there said, the work was presented at the time of his arrival in the kingdom of Onde (January 1802 = A.H. 1216). The present MS. bears a dedication to میر جارج هلرو بارلو بارنست گورنر چنل بهادر. This must be Sir George Hilaro Barlow, who joined the Bengal Civil Service in 1778, was subsequently Governor of Madras 1807-1813, and died in England, 1846.

According to Rieu (p. 946), the work, in one volume, consists of an Introduction (Muqaddimah), three Books (Daftars), and a Conclusion (Khâtimah). The contents of the present copy are practically the same, but the division is different. It is divided into two Books (Daftars). The first corresponds with the Introduction and the first Book of the British Museum copy. The second corresponds with the Books two and three and the Conclusion of the other copy. The present copy is not in one volume, but in three separate volumes, the contents of the first being as follows:—

✓ Daftar I. History of the predecessors of Shâh 'Âlam, from Timûr to 'Âlamgîr II., fol. 3^a-47^b.

دفتر اول در ذکر آبای و اجداد شاه عالم بادشاهه و
پاره از حالات آن بوگریدگان -

The history of 'Âlamgîr II., treated more fully, includes the early career of prince 'Ali Gauhar.

Daftar II. 'Ali Gauhar's reception of the news of his father's death; his crossing the Karmanâsah in the vicinity of 'Azimâbâd (Patna), and his accession, fol. 48^a.

دفتر دویم در ذکر بادشاهه چهارم از اولاد پابریه شاه
عالم خلد الله ملکه - عبور نمودن شاهزاده عالی گوهر
شاه عالم و لیعهد دریاچه کرم ناسه در حوالی عظیم آباد
پامتحنای خبر شهادت پدر عالیقدر خود (و) بر تخت موروثی
سلطنت جلومن فرمودن -

History of the second year of the reign, fol. 76^a; third year, fol. 83^a; fourth year, fol. 91^a; fifth year, fol. 94^a; sixth year, fol. 109^a; seventh year, fol. 120^b; eighth year, fol. 136^a; ninth year, fol. 138^a; tenth year, fol. 140^a; eleventh year, fol. 143^b; twelfth year, fol. 150^a; thirteenth

year, fol. 155^a; fourteenth year, fol. 164^a; fifteenth year, fol. 177^a; sixteenth year, fol. 189^a; seventeenth year, fol. 190^a; eighteenth year, fol. 214^a; nineteenth year, fol. 220^a; twentieth year, fol. 234^a.

Foll. 183-190 are wrongly placed between foll. 174 and 175.

Written in ordinary Indian Ta'liq, with the headings in red.
Not dated : 19th century.

No. 588.

foll. 116; lines 13-21; size 13½ × 9; 11 × 5½.

Continuation of the preceding copy, beginning with the twenty-first year of the reign, without any heading:—

در این آوان میمانت اقتران که آثار سال بست یکم چلومن
مطابق یک هزار و یکصد و نود و مده هجری امس گیهان خدیو از(?)
مراجعت فرموده قلعه دار شلاخه را از قر قدوم خود بیاراست -

The five following years are also not distinguished by separate headings. The twenty-seventh year begins thus on fol. 75^a:-

The copy ends with an account of the events that followed immediately after Kirkpatrick succeeded Anderson at the court of Sindhiyah, in the twenty-eighth year of the reign, A.H. 1200 = A.D. 1785.

كتاب عبرت نامه جلد دوم i.e. "the second volume of the 'Ibrat Nâmah'"

Written in careless Indian Ta'liq, within coloured ruled borders

Dated, Gāzīpūr, 1878.

امير الدين مختار : Scribe:

The MS. is full of clerical errors.

No. 580.

foll. 281; lines 13; size $12\frac{3}{4} \times 9$; 10 x 5.

Continuation of the preceding copy, designated on the top of fol. 1^o as "Jadu' Sūm Ḥibrat Nāmah" or "the third volume of the 'Ibrat Nāmah.' It

begins with the history of the latter portion of the twenty-eighth year, introduced by an account of Mahârâjah Sindhiyah's levities and sluggishness, and his indulgence in merriment and gaieties, which weakened his power:—

پدید آمدن اختلال عظیم در امور ریاست مهاراجه سیندھیه بھادر
بسبب میلان طبع وی به صحبت مغیران رنگین مزاج و غفلت از
طرف ملک و مسیاه —

The years are not distinguished by headings, but they may be arranged thus:—

A.H. 1201 (twenty-ninth year), fol. 11^a; A.H. 1202, fol. 54^b;
A.H. 1203, fol. 180^a; A.H. 1204, fol. 239^b; A.H. 1205, fol. 260^a;
A.H. 1206, fol. 279^a.

The last account relates to the conquests of Nawwâb 'Alî Bahâdur in Bundelkhand, and his death.

In the concluding lines the author tells us that, as Shâh 'Âlam was still alive, he could not bring his history to an end, but intended, should he live longer, to continue it in a "fourth Daftâr," and to add there the history of the southern (Mahratta) chiefs in Hindûstân. The statement in Rieu's copy, that the author promised to include in his "fourth Daftâr" an account of the English rulers, specially of Marquis Wellesley, is not found in this copy.

Written in a careless Indian Ta'liq, within coloured ruled borders.

The colophon, dated 6th December, 1886, says that the MS. was transcribed by the order of مسٹر ولیم ارون for the donor of this Library. This is most probably William Irvine, L.C.S.

Scribe: سید نظر حسن ماسکن موضع کچھوا پرگنہ آندر ضلع مارن

No. 590.

foll. 217; lines 15; size 8 $\frac{3}{4}$ x 5 $\frac{1}{2}$; 6 $\frac{1}{2}$ x 3 $\frac{1}{2}$.

An anonymous and untitled history of the successors of Aurangzib, from his death to the thirtieth year of Shâh 'Âlam II.

Beginning without a preface:—

راویان معنی بردار و ناقلان حقیقت طراز چنین میگویند که پیر
روشن‌شیر اور نکزیب عالمگیر بادهاد —

At the end the author mentions the forty-fifth year of Shâh 'Âlam's reign (A.H. 1218 = A.D. 1803) as the current year:—

بعد ازان آوان تا الی الان که سال چهل و پنجم از چلوس والا
مت چناب حضرت در قلعه مبارک شاه جهان آباد بعیش و کامرانی
بر تخت سلطنت چلومن فرماده استند —

A note on the fly-leaf at the beginning, as well as the colophon, says that the history ends with the 45th year of the reign of Shâh 'Âlam II. The narrative, however, in the present MS. is brought down only to the 30th regnal year, A.H. 1202 = A.D. 1787, from which one's conclusion is that the copy, notwithstanding its appearance, is incomplete.

Contents:—

- Death of Aurangzib, fol. 1^b.
- A'zam Shâh's accession to the throne, fol. 3^a.
- A'zam Shâh's contest with Bahâdur Shâh, fol. 8^b.
- Death of Bedâr Bakht and A'zam Shâh, and the victory of Bahâdur Shâh, fol. 18^b.
- Prince Kâm Bakhsîh's revolt in Haydarâbâd, fol. 20^b.
- Bahâdur Shâh's march against Kâm Bakhsîh, and the defeat of the latter, fol. 27^b.
- The Sikh War, fol. 32^b.
- Death of Bahâdur Shâh, and the struggle between his sons, fol. 39^b.
- Death of Jahândâr Shâh, fol. 43^b.
- Death of Rafi'-ush-Shân, fol. 46^b.
- Mu'izz-ud-Din's accession to the throne, fol. 47^a.
- Rise of the Sayyids 'Abd Ullah Khân and Husayn 'Alî Khân, and advance of Farrukh Siyar, fol. 53^b.
- Accession of Farrukh Siyar, fol. 63^b.
- Quarrel between Farrukh Siyar and the Sayyid brothers, fol. 66^b.
- Contest of the Hindus and the Muhammadans at Gujarat under Dâ'ud Khân, fol. 71^b.
- Husayn 'Alî Khân's march against and defeat of Dâ'ud Khân, fol. 82^b.
- Mir Jumlah's escape from 'Azimâbâd, fol. 85^b.
- Death of Asad Khân Âsaf-ud-Daulah, fol. 87^b.
- Progress of the quarrel between Farrukh Siyar and the Sayyid brothers, fol. 88^b.
- Imprisonment of Farrukh Siyar, fol. 109^a.
- Proclamation of Rafi'-ud-Darajat and Rafi'-ud-Daulah, fol. 110^a.
- Death of Farrukh Siyar, fol. 112^b.
- Account of Farrukh Siyar's death as given by Muhammad Hâshim 'Alî Khân, afterwards Khâfi Khân Nizâm-ul-Mulk, fol. 113^a.

The author introduces this account with the following heading:—

صورت عبارت محمد هاشم بن خواجه میر مصرر تاریخ که خوافی
الاصل از ذمرة نمک پروران صاحب قران ثالی شاهجهان پادشاه او و
پدرش رفیق سلطان مراد بخش بودن و تاریخی که متضمن احوال
اکثر سلطانین هند عموماً و خصوصاً پادشاهان تیموریه نگاشته تا ابتدای
عهد محمد شاه بن جهان شاه بن بهادر شاه چیطه تحریر در آورده —

Death of Raft'-ud-Darajat and the accession of Raft'-ud-Daulah,
fol. 115^b.

Proclamation of Niku Siyar at Akbarabad, fol. 116^a.

Death of Raft'-ud-Daulah, fol. 116^b.

Accession of Muhammad Shah, fol. 117^b.

Nizam-ul-Mulk's affairs in the Deccan, fol. 122^a.

Death of Husayn 'Alif Khan, fol. 152^b.

'Abd Ullah Khan proclaims Sultan Ibrahim, fol. 162^a.

Invasion of Nadir Shah, fol. 182^a.

Invasion of Ahmad Shah Durrani, fol. 186^a.

Accession of Ahmad Shah, fol. 189^a.

Safdar Jang's quarrel with the chiefs of Ahmad Shah, fol. 190^b.

Death of Ahmad Shah, wrongly given here as A.H. 1188
(A.D. 1774) instead of A.H. 1167 (A.D. 1753), fol. 193^a.

Reign of Alamgir II., fol. 193^a.

Reign of Shah 'Alam Jalal-ud-Din, fol. 193^b.

The history of Shah 'Alam's reign is narrated year by year.

The colophon, dated Saturday, 29th Rab'i I., A.H. 1238, corresponding
with 14 December, 1822, runs thus:—

تام شد نسخه هذا متضمن احوال سلطانین هند بعد از وفات
اور لک زیب عالمگیر پادشاه از ابتدای جلوس محمد اعظم پادشاه بر
تخت سلطنت لغایت منه چهل و پنج جلوسی ابو المظفر جلال الدین
شاه عالم پادشاه خاری خلد الله ملکه و سلطنته بسالیع چهار دهم ماه
دسمبر منه ۱۸۲۳ حیسوی مطابق بیست و نهم ماه ربیع الاول منه
۱۲۳۸ هجری روز شنبه وقت دو پیغمبر —

Written in ordinary Indian Ta'liq, with the headings in red.

THE TIMURIDS: GENERAL.

No. 591.

foll. 418; lines 21; size $11\frac{1}{4} \times 8\frac{1}{4}$; 9 x 6.

تذكرة السلاطين چغتا

۳۷

TADKIRAT-US-SALÂTÎN-I-CHAĞATÂ.

A correct and valuable copy of the first and the very scarce second volume of Muhammad Hâdi Kâmwar Khân's history of the house of Timûr, more especially of its Indian branch, down to the sixth year of Muhammad Shâh's reign (A.H. 1136 = A.D. 1723). The date of the author's death A.H. 1134 = A.D. 1721, given in the *Mahbûb-ul-Lubâb*, is clearly erroneous.

Dr. Rieu, i., p. 274, mentions an incomplete copy of vol. i., while a defective copy of vol. ii. is noticed in Ethé, India Office Lib. Cat., No. 395. The Bûhâr Library possesses the complete work bound in two volumes.

Beginning:—

چون صفحه کاغذ بیاراستم و خامه دوزبان بر داشتم و خواستم که
فقره چند در حمد و میامن حضرت آفریدگار مقدس و معزه تعالیٰ
منانه بعرض بیان در آورم آن

محمد هادی ملکبی کامور خان

The author, Muhammad Hâdi, entitled Kâmwar Khân, has already been mentioned in connection with his historical work, the *Haft Gulshan* (see No. 541).

For particulars of the present work see Nassau Lees, Journal of the Royal Asiatic Society, new series, vol. iii., p. 469; Morley, Descriptive Catalogue, p. 99, Critical Essay, p. 45; and Elliot, History of India, vol. viii., pp. 17-20.

In the preface the author states that after writing the *Haft Gulshan-i-Ilâhi*, he commenced to write the present work dealing with the history of the house of Timûr. He adds that he

entitled it *تذكرة السلاطين* چفتا, and divided it into two volumes, thinking that one would be too bulky to be handled by readers. He writes:—

بر دانشوران ذو الفطرت مخفی و مستور نمایند که چون این
کمترین مخلوقات مصمد هادی الموصوم موهوم بکامور خان از تصویف
هفت گلشن الهی که نسخه ایست مشتمل بر حکایات سلاطین دهلي
و مالوه و بیگله و دکن و ملستان و تهنه و کشمیر و غیره ممالک
هندوستان فارغ گشت شروع به تسطیر حالت میمندت آیات دو دهان
علیه اولاد امیاد حضرت تیمور کورکان صاحبقران نمود و پیاس ادب
نمک خوارگی و نعمت رسیدگی کتابی علاحده بهزاران کد و معی
تصویف و تالیف نموده مسمی بتذكرة السلاطین چفتا مباحث و
جهت تخفیف شهامت کتاب این کتاب را بدو جلد مرتب کرد —

Vol. I. treats of the following subjects:—

Origin of the Turks and history of *Chingiz Khân*, on fol. 2^b.
Timur, fol. 9^a.

Ulu Beg, fol. 32^b.

'Abd-ul-Laṭif and his successors to the death of Sultan Husayn
and the rise of the Ṣafawis, fol. 39^b.

Bâbur, fol. 44^a.

Humâyûn, fol. 54^a.

Akbar, fol. 99^a.

Jahângîr, fol. 166^a.

In the colophon to Vol. I. (fol. 199^b), the work is also called *Tawârikh-i-Chagatâ*, تواریخ چفتا. It is said here that the transcription was finished at mid-day of Tuesday, 26th Rabi' II., A.H. 1154.

جلد اول تذكرة السلاطین عرف تواریخ چفتا من تصویف
کامور خان منتهی بتاریخ بیست و ششم شهر ربیع الثانی سنه
۲۴ یوم مه شنبه یک نیم پا من روز بر آمده فی سنه ۱۱۵۴ هجری نبوی
پالعام رسید —

Fol. 200^a is blank.

Vol. II., fol. 200^b.

Beginning:—

بر ارباب خبرت مخفی و محتسب نمایند که چون خداوند ازل و
ابد و بادهاد لا یزال و لم یزال خواسته الل

Contents:—

History of Shâh Jahân, fol. 200^b.
 Aurangzib, fol. 240^b.
 Contest between the sons of Aurangzib, and reign of Shâh 'Âlam, fol. 331^a.
 Death of Shâh 'Âlam and reign of Jahandâr Shâh, fol. 361^a.
 Reign of Farrukh Siyar, fol. 366^a.
 Rafi'-ud-Darajat, fol. 391^a.
 Rafi'-ud-Daulah, fol. 394^a.
 Muhammad Shâh, fol. 397^a.

This copy, which, like the one in the Bûhâr Library, closes with an account of the beginning of the sixth year of Muhammad Shâh's reign, ends thus:—

اواخر این ماه حافظ خدمتگار خان را که از چندی گوشه گزین
 هدده بود اعتماد الدوله بهادر بحضور اشرف فایز ماخت و بعنایت
 خلعت خاصه و مربیچ مرخص ممتاز گشت —

Both Drs. Rieu and Ethé, *ll.cc.*, state that the history is brought down to the seventh year of Muhammad Shâh's reign. H. Blochmann, whose signature, dated 1874, appears on fol. 1^a, observes in a note that in all the MSS. that he has seen the history goes down to the beginning of the sixth year. The note runs thus:—

“*Târikh-i-Salâtin-i-Chaghtâiya* or *Tazkirah-i-Salâtin-i-Chaghtâiya* by Muhammad Hâdi Kâmwar Khân. The work is rare. This MS. was written in 1154, *vide* end of vol. i., i.e. not quite twenty years after Kâmwar Khân's death. The history goes in all MSS. that I have seen to the beginning of the sixth year of Muhammad Shâh.”

Written in good *Nim-Shikastah*, with the headings in red.

No. 592.

foll. 436; lines 21; size 14 $\frac{1}{2}$ x 8 $\frac{1}{2}$; 10 $\frac{1}{4}$ x 6.

منتخب الباب

MUNTAKHAB-UL-LUBÂB.

The second volume of Khâfi Khân's *Muntakhab-ul-Lubâb*, containing the history of the Timurids of India from Bâbur to Muhammad Shâh.

The work is variously known as *Muntakhab-ul-Lubâb*, *Lubb-i-Lubâb*, *منتخب لب لباب*, *Muntakhab-i-Lubb-i-Lubâb*, *تاریخ خافی خان*, and *Târikh-i-Khâfi* Khân.

Beginning:—

جهان چهان شکر و سپام افزون از قیاس پادشاهی را می‌زامست الح

Muhammad Hâshim, also called Hâshim 'Ali Khân, is better known by his later designation, Khâfi Khân, and, after that prince's imprisonment and murder, was employed by Aurangzib. According to Elliot, History of India, vol. vii., p. 207, Khâfi Khân was brought up in the service of Aurangzib, and was employed by him in military and political situations. In Farrukh Siyar's reign he was appointed Diwân by Nizâm-ul-Mulk, and was subsequently ennobled by Muhammad Shâh with the title of Khâfi Khân. Morley and several other English historians are of opinion that because Aurangzib had prohibited the writing of history, the author concealed his work during that monarch's reign, and this accounts for the title of Khâfi Khân, *khâfi* meaning "concealed." The fact is, however, that the author did not commence its composition until after the death of Aurangzib. He took his title from his Nisbah Khâfi, derived from Khâf or Khawâf, the district of Khurâsân in Nishâpûr whence he came; hence his name is sometimes written Khawâfi Khân خوافی خان.

In the preface the author tells us that the account is brought down to A.H. 1130 = A.D. 1717, in the reign of Muhammad Shâh. This date is also given in the preface to the Calcutta printed edition. This seems to be erroneous, for Muhammad Shâh ascended the throne in A.H. 1131. In many copies, including the present, events of A.H. 1133 = A.D. 1720, or even of later date, are recorded, e.g.,—

Fol. 427*. Nizâm-ul-Mulk Fâth Jang receives *khilâf* and valuable presents from Muhammad Shâh on the 5th of Jumâdâ I, A.H. 1134 = A.D. 1721.

Fol. 429*. Nizâm-ul-Mulk lays siege to Haydarâbâd for the second time, and defeats Mubâriz Khân, A.H. 1137 = A.D. 1724 (*not* A.H. 1135 as given in the MS.), and subsequently occupies the city.

The last chapter contains a summary account of events which took place, especially in Persia, from the eighth to the thirteenth year (not the fourteenth, as found in the MS.) of Muhammad Shâh's reign, and ends with an account of Ashraf's death and Shâh Tahmâs's restoration in Isfâhân (A.H. 1142 = A.D. 1729).

Contents:—

History of the origin of the Timurids traced from Turk bin Yâfi, with a summary account of the ancestors and descendants of Timûr, fol. 2*.

History of Bâbur, fol. 2*.

Humâyûn, fol. 16^a.
 Akbar, fol. 29^a.
 Jahângîr, fol. 58^b.
Shâh Jahân, fol. 101^a.
 Aurangzib (without heading), fol. 209^a.
 Saints of the time of Aurangzib, fol. 336^a.
 A'zam Shâh, fol. 339^a.
 Bahâdur Shâh (without heading), fol. 341^b.
 Jahândâr Shâh, fol. 367^a.
 Muhammad Shâh, fol. 402^b.

The work has been edited in the *Bibl. Indica*, by Maulavi Kabîr-ud-Din Ahmad, Calcutta, 1868-1874. Very large extracts, translated by Prof. Dowson, are to be found in Elliot, *History of India*, vol. vii., pp. 211-533. An English extract by Wm. Erskine, dated 19th December, 1811, Bykula, and comprising the history from Shâh Jahân's accession to A.H. 1067 = A.D. 1656, is preserved in the British Museum, Add. 26,613-14. A transcript of the same, with another extract, extending from A.H. 1070-1130 = A.D. 1659-1717, will be found in Add. 25,615-16. A translation, by Capt. A. Gordon, of the earlier part of the second volume, extending from the beginning to the capture of Jahângîr by Mahâbat Khân, and dated Nâgpour, 1821, is extant in two copies, Add. 26,617 and 26,618-19. For other notices of the work see Morley, *Descriptive Catalogue*, p. 100; N. Lees, *Journal of the Royal Asiatic Society*, new series, vol. iii., p. 465; G. Duff, *History of the Mahrattas*, vol. i., p. 97; Stewart, *Catalogue*, p. 13; Mackenzie Collection, vol. ii., p. 121; Bibl. Sprenger, No. 227; Ethé, *India Office Lib. Cat.*, Nos. 396-407; Ethé, *Bodl. Lib. Cat.*, Nos. 259-261.

Differences of date and arrangement in the extant copies lead us to the conclusion that there was more than one redaction of the work. Capt. N. Lees says, "No two copies that I have met with are exactly alike, while some present such dissimilarities as almost to warrant the supposition that they are distinct works." Many copies do agree, however. According to Morley, the work consists of three portions, the first comprising the account from A.H. 932 to A.H. 1067 = A.D. 1525-1656, the second to A.H. 1118 = A.D. 1706, and the third to A.H. 1145 = A.D. 1732. Our copy contains the same matter as Morley's second part. It also agrees with the second volume of Rieu. The work, which in the second volume gives the only complete and connected narrative of the reign of Aurangzib, is exceedingly valuable. It is also valuable for the latter portion, in which the author enters into minute details in recording events of which he was himself an eye-witness.

Written in fair *Nasta'liq*, on thick paper, with the headings in red.
 Not dated; 19th century.

No. 593.

fol. 492; lines 15; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

تاریخ مظفری

TÂRÎKH-I-MUZAFFARI.

✓ ?

A history of the Timurid kings of India from their origin to A.H. 1202 = A.D. 1788.

Author: Muhammad 'Alî Khân Anṣârî.

Beginning:—

حدی از حد اعداد افزون شار پارگاه شاهینه‌های امسی آن

The author, whose earlier work *Bahr-ul-Mawwâj* has been noticed (see No. 544), says in the preface that he wrote this history as a means of securing an introduction to the court of the eminent noble Muhammad Ridâ Khân, surnamed Mużaffar Jang, who played an important part in the history of Bengal during the latter part of the eighteenth century. He heaps up epithets in praise of this noble, introducing his name thus:—

معین الدوّلہ مبارز الملک خانخانان مید محمد رضا خان بهادر

مظفر جنگ —

The title of the work was chosen as a compliment to Mużaffar Jang, under whom the author held positions of honour in Bihâr. He states that he has recorded the history of the Timurid kings of India from their origin to the reign of Shâh 'Âlam. This copy ends with the year A.H. 1202 = A.D. 1788, in which, he says, he completed his work. According to Elliot, History of India, vol. viii., p. 316, the book was written about A.H. 1215 = A.D. 1800. The continuation, which, according to Rieu, i, p. 283, brings down the history to A.H. 1225 = A.D. 1810, and which was subsequently added by the author, is not found in this copy.

Both H. G. Keen, whose "Fall of the Moghul Empire" is avowedly based on this work, and Sir H. M. Elliot, who gives some extracts from it in his History of India, vol. viii., pp. 316-330, speak of it in laudatory terms, though it is merely a repetition of the author's earlier *Bahr-ul-Mawwâj*. The portions in both devoted to the Mugal period correspond word for word with one another. True, in the later chapters of the *Târikh-i-Muzaffari* there is an occasional fact added, though usually one of little importance; but the earlier portions of both works (if we

except the few pages at the beginning of the *Bahr-ul-Mawwāj* devoted to the history of India preceding the Mugal period) leave no room to doubt that the author has simply given a new name to an old book.

Contents of the present copy:—

- Preface, fol. 1^b.
- History of Timūr, fol. 6^b.
- Bābur, fol. 8^a.
- Humāyūn, fol. 12^a.
- Shir Shāh, Salim Shāh, and Mubāriz Khān, fol. 16^a.
- Akbar, fol. 22^b.
- Jahāngīr, fol. 30^b.
- Shāh Jahān, fol. 39^a.
- Aurangzib, fol. 51^b.
- Bahādur Shāh, fol. 76^a.
- Jahāndār Shāh, fol. 92^b.
- Farrukh Siyar, fol. 101^a.
- Rafī'-ud-Darājāt and Rafī'-ud-Daulah, fol. 111^a.
- Nasīr-ud-Dīn Muḥammad Shāh, fol. 113^a.
- Topographical accounts of the different Shābahs of India, fol. 237^a.
- Ahmad Shāh, fol. 239^b.
- Short notices on Persian poets, arranged in alphabetical order, fol. 290^a.
- Ālamgīr II., fol. 306^a.
- Shāh 'Alam II., fol. 356^a.

The MS. breaks off in the middle of Shāh 'Alam's reign with an account of Gāzī-ud-Dīn 'Imād-ul-Mulk's journey to Hijāz. The last date given is A.H. 1202 = A.D. 1788.

Written in ordinary Nasta'liq; 19th century.

No. 594.

fol. 227; lines 14; size 9 $\frac{1}{2}$ × 6 $\frac{1}{4}$; 6 $\frac{1}{2}$ × 4.

خلاصة التواریخ

KHULĀSAT-UT-TAWĀRĪKH.

A history of the Timurid kings of India from their origin to A.H. 1227 = A.D. 1812, and of the Nizāms of Bengal. Another copy of the work exists in the British Museum, Rieu, iii., p. 925.

Author: Intizām-ul-Mulk Mumtāz-ud-Daulah Mahārājah Kalyān Singh Bahādur Tahawwar Jang, son of Mumtāz-ul-Mulk Mahārājah Shītāb Rāi Bahādur Mānsūr Jang, انتظام الملک ممتاز الدولہ مہاراجہ جنگ ایں ممتاز الملک مہاراجہ شتاب رائی کلیان منکہ بہادر تھور جنگ ایں ممتاز الملک مہاراجہ شتاب رائی بہادر متصور جنگ -

Beginning:—

آرایش و پیرایش هر نسخه و کتاب به متابیش و نیایش معمول حقيقة امسیت آن

The author, although a Hindū by caste, opens his work like a devout Muslim with the usual حمد and نعمت. He was the grandson of Rāi Himmat Singh, a Delhi Kāyāth, who was Diwān of the Amir-ul-Umarā Šamsām-ud-Daulah. On fol. 202^a–213^a the author gives an account of his father, Mahārājah Shītāb Rāe, the well-known Nāzīm of Bihār, who died in Patna, A.H. 1187=A.D. 1773, when Kalyān Singh was appointed his successor.

The author tells us in the preface that his father, who held the Diwāni of Bihār from the emperor, and resided at 'Azīmābād, was the first Indian nobleman to be employed by the English. He adds that the valuable services rendered by his father and himself "are fully recorded in the Council Books of that time":—

و حقوق خدامت و قدامت پدر و پسر در بھی های کونسل آنوقت
مندرج و اظهار من الشمس و ابیض من الامس امیت -

In the Faṣlī year 1188 (A.D. 1781), during the administration of Warren Hastings, Kalyān Singh was taxed thirty-four lakhs of rupees as the revenue of Bihār, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chait Singh, Rājāh of Bānāras, and certain obstinate landholders of Bihār. Thus ruined, he repaired to Calcutta in Faṣlī 1195, and lived there for twenty-four years, enjoying the warm favour of the English officials. In Faṣlī 1217 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Faṣlī 1218. He found his beautiful houses and gardens there in a ruinous condition, and so took up his residence in the Pathri Garden, near Bānkipūr, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr. Abraham Welland's arrival. He paid a visit to Mr. Welland, who subsequently, through the author's son, Mahārājah Kunwar Daulat Singh Bahādur Dilir Jang, asked him to write a detailed account of Nawwāb Mir Muhammad Qāsim Khān, Nāzīm of Bengal. With this

request he immediately complied. As all the *Nâzims* of the twenty-two *Şâbâhs* of Hindûstân were the servants of Bâbur's descendants, with whose history their own was closely connected, he first wrote a history of these emperors, beginning with Bâbur, and then added an account of the *Nâzims* of Bengal from Ja'far *Khân* to his own time. He tells us that because of his blindness he could make no use of his memoranda, or of other historical sources, but had to depend upon his own recollections.

The date of completion of the work, given at the end, is 24th *Rabi' II.*, A.H. 1227, corresponding to 12th *Baisâkh*, 1219 *Fâsî*, equivalent to 7th May, 1812. See Rieu, i., pp. 283, 295, etc.

He divides the work into two *Bâbs*.

Contents:—

Bâb I.

The history is introduced by a short account of Timûr, on fol. 8^a.
 Bâbur, fol. 10^b.
 Hûmâyûn, fol. 12^a.
 Akbar, fol. 13^a.
 Jahângîr, fol. 13^b.
Şâh Jahâñ, fol. 14^b.
 Aurangzîb, fol. 15^a.
 Muhammad A'żam Şâh (without heading), fol. 19^b.
 Bahâdur Şâh, fol. 22^a.
 Mu'izz-ud-Dîn, Jahândâr Şâh, fol. 24^a.
 Farrukh Siyar, fol. 32^a.
 Proclamation of Rafî'-ud-Darajât and Rafî'-ud-Daulah, fol. 32^b.
 Accession of Muhammad Şâh, fol. 33^a.
 Death of Husayn 'Ali *Khân*, fol. 35^b.
 Muhammad Şâh's marriage with Farrukh Siyar's daughter, fol. 39^a.
 Invasion of Ahmad Şâh Durrâni, fol. 52^a.
 Death of Muhammad Şâh, fol. 54^b.
 Accession of Ahmad Şâh, fol. 55^a.
 Rebellion of Gâzi-ud-Dîn *Khân*; Ahmad Şâh becomes deprived of his eyesight, fol. 61^b.
 Deposition of Ahmad Şâh and accession of 'Alamgîr II., fol. 63^a.
Şâh 'Alam, fol. 68^b.
 Muhammad Akbar Şâh, fol. 73^a.

Bâb II.

This chapter includes a detailed account of the events which took place in Bihâr and Bengal from Mir Muhammad Qâsim *Khân*'s accession to the *Nizâmat*, A.H. 1174 = A.D. 1760, to the time of the author's deposition from the *Niyâbat* of Bihâr in A.H. 1198 = A.D. 1783, when he was called to Calcutta. This portion of the work, giving minute

details of the events that took place during the above period, is indeed valuable, as both the author and his father took an active part in most of them.

Contents :—

A summary account of the early Nâzims of Bengal :

Ja'far Khân, fol. 73^b; Shujâ'-nd-Daulah, fol. 74^a; Mahâbat Jang, fol. 81^a; Sirâj-ud-Daulah, fol. 83^a; Mir Muhammad Ja'far Khân, fol. 85^a.

Early history of Mir Muhammad Qâsim Khân, fol. 87^a; he leaves for Calcutta, fol. 89^a; returns to Murshidâbâd, fol. 90^a; his accession to the Nizâmat, Rabî' I., A.H. 1074 = A.D. 1663, fol. 92^a; Shâh 'Âlam's arrival at Patna, his stay in the fort, his proclamation, fol. 95^b; Mir Qâsim's arrival at Patna from Murshidâbâd and his visit to the king's court, fol. 96^a; Shâh 'Âlam leaves Patna for Oude, and is received by Nawwâb Shujâ'-ud-Daulah, fol. 97^b; Mir Qâsim's feud with Mahârâjâh Shitâb Râe, fol. 98^a; arrival of Major Coote, and of Jagat Seth, fol. 103^a; Mr. Ellis's march against Mir Mahdi 'Ali Khân, Sûbahdâr of Patna, retreat of the former and his imprisonment at Sâran, from whence he is sent to Monghyr; murder of several Europeans by Mir Qâsim's order, fol. 109^b; the Council declares war against Mir Qâsim, Mir Muhammad Taqî Khân, Nâ'ib of Birbhûm, fights on behalf of Mir Qâsim, but is killed, fol. 112^a; battle between the English troops and Mir Qâsim's generals, flight of Shaykh Haybat Ullah to Nâlah Udwah, fol. 113^b; Mir Qâsim receives news of the defeat, he sends his property and family to the Fort of Rohtas, and sets out to meet the English troops, fol. 114^b; battle of Nâlah Udwah, defeat of Mir Qâsim by Mir Ja'far, and the flight of the former, fol. 116^a; Mir Muhammad Ja'far Khân's march to the Karmanâsah, fol. 120^b; Mir Ja'far Khân restored to the Sûbahdâri of Bengal, transactions with Shitâb Râe, fol. 121^a; Shujâ'-nd-Daulah sends Mir Qâsim to reduce the Bundelahs, and proceeds to Patna, fol. 133^b; Mir Ja'far Khân leaves the Karmanâsah and arrives at Patna through Baksar, fol. 134^b; Shujâ'-nd-Daulah attacks Patna, his displeasure with Mir Qâsim and the latter's imprisonment, fol. 135^a; Shujâ'-nd-Daulah sends for Shitâb Râe to negotiate peace with the English, Mir Ja'far and Shitâb Râe appeal for peace at Calcutta, Major Munro arrives in India and is ordered to Patna, fol. 138^b; battle of Baksar, defeat of Shujâ'-nd-Daulah by Major Munro and the flight of the former, Major Munro interviews the king and both of them proceed to Banâras, Mir Qâsim's flight from Ilâhâbâd and his death at Shâhjâhâbâd, fol. 142^b; Shujâ'-nd-Daulah proceeds to Lakhnau and thence to the country of the Rohillas, but stops in the jurisdiction of Dûndî

Khān, fol. 146^b; Major Munro proceeds from Banāras to Calcutta, fol. 147^a; Shujā'-ud-Daulah fights the English with the help of Malhār Rāo and is defeated, fol. 149^b; Shujā'-ud-Daulah proceeds to Farrukhābād, and is advised by Ahmad Khān Bangash to make peace, which is concluded through the intervention of Shitāb Rāe and the author, fol. 150^b; Mir Ja'far Khān reaches Murshidābād, arrival of Nand Kumār, death of Mir Ja'far Khān, accession of Najm-ud-Daulah to the Sābahdāri of Bengal, Nand Kumār in Calcutta, arrival of Lord Clive in Calcutta and dismissal of Nand Kumār, fol. 152^b; Lord Clive visits Ilahābād and is received by Shitāb Rāe and the author, his interview with the king, he returns to Calcutta and on his way anchors at Banāras and Patna and then reaches Murshidābād, where he visits Najm-ud-Daulah, fol. 155^a; Lord Clive in Murshidābād, death of Najm-ud-Daulah (22nd Dul-qā'da, A.H. 1179 = A.D. 1765) and the accession of Sayf-ud-Daulah, Lord Clive's arrival in Chhaprah, fol. 163^a; Nawwāb Mu'zaffar Jang (Muhammad Ridā Khān) in Patna, dismissal of Dhirāj Narāyan and appointment of Shitāb Rāe and the latter's arrival in Calcutta, death of Sayf-ud-Daulah and accession of Mubārak-ud-Daulah to the Niżāmat of Bengal, fol. 165^a; Hastings appointed Governor-General, Muhammad Ridā Khān and Shitāb Rāe recalled to Calcutta, fol. 168^a; illness of Shitāb Rāe, Hastings' arrival in Patna and his visit to Banāras, death of Shitāb Rāe in Patna (19th Jumāda II., A.H. 1187 = A.D. 1773), Hastings' return from Banāras to Patna, the author appointed Nā'ib of Bihār, fol. 180^b; arrival of General Clavering and others and their contest with Hastings, fol. 183^b; release of Muhammad Ridā Khān, his stay in Calcutta, fol. 185^a; summary account of Shujā'-ud-Daulah, Asāf-ud-Daulah, Wazir 'Ali Khān and Sa'ādat 'Ali Khān, fol. 185^b; death of Shujā'-ud-Daulah (Thursday, 24th Dul-qā'da, A.H. 1188 = A.D. 1774), fol. 187^a; Rājāh Khayālī Rām's arrival in Calcutta and his treacheries against the author, Hastings visits Patna and then Banāras, fol. 189^a; Rājāh Chayt Singh's (Zamīndār of Benāras) feud with Warren Hastings, and the flight of the former, Hastings' return to Patna and thence to Calcutta, fol. 197^a; imprisonment of Khayālī Rām, the author recalled to Calcutta, fol. 199^b; Memoir of Shitāb Rāe from the time of his first arrival in Patna to his death, and of the author to the time of writing, fol. 210^b; an account of the Governors-General from Lord Clive to Lord Minto, and of 124 officers whom the author had interviewed and whose favours he had enjoyed, fol. 213^a.

The copy is full of clerical mistakes, and headings are wanting in many places. It was copied at the desire of Librarian Muhyi-nd-Dīn Khudā Bakhsh, the third son of the donor of the Library.

Written in legible Nasta'liq, within coloured ruled borders, with illuminated title-page and head-piece.

Dated 3rd December, 1906.

Scribe: فضل الباري

No. 595.

foll. 27; lines 17; size 13 x 7; 11 x 5 $\frac{1}{4}$.

جام جم
JÂM-I-JAM. ?

Chronological tables of forty-three kings of Dihli and Emperors of India, from the time of Timûr to the date of composition, A.H. 1255 = A.D. 1839.

Author: Sayyid Ahmad Khân, مسید احمد خان, that is, Sir Sayyid Ahmad Khân, K.C.S.I., the founder of the Muhammadan Anglo-Oriental College, 'Aligarh, and author of the much better known Âṣâr-us-Ṣanâdîd, آثار الصناديد. For particulars of his life see "The Life and Work of Syed Ahmed Khan, C.S.I. (1817-1898)," by Lieut.-Colonel G. F. I. Graham, B.Sc., Edinburgh and London, 1885.

Beginning:—

ار انجا که گل زمین خیر البقاع دھلی آخ

On fol. 3^a the author tells us that he wrote this work for Mr. Robert North Collie Hamilton, Chief Commissioner of Agra, and completed it, as stated at the end, on the 10th of Shafer, A.H. 1255 = 25th May, 1839.

On fol. 3^b he gives an account of his genealogy and of the distinctions gained by his ancestors. He traces his descent from Imâm Husayn, the second son of 'Ali, the son-in-law of the Prophet, and says that his fore-fathers originally belonged to Herat. Sharaf-ud-Din Bahâdur, his ancestor in the ninth degree, came to Dihli during the time of the Emperor Akbar, and was honoured with the Sûbahdârî of Bedar. Ahmad-nd-Din Khân Bahâdur, his ancestor in the seventh degree, received the Sûbahdârî of Murâdâbâd from Shâh Jahân. Mir Muhammad Dûst, his ancestor in the fifth degree, was a noble at the Court of Aurangzib, and led an expedition against the Deccan, and gained a brilliant victory, for which he received the title of بیهادر ; he was appointed Sûbahdâr of Herat. His paternal grandfather, Mir Hâdi,

was honoured with the title of *Jawwād 'Alī Khān Bahādur*, 19th *Dulhijjah*, A.H. 1168 = A.D. 1754, by 'Ālamgīr II., and was subsequently appointed Judge by *Shāh 'Ālam* in A.H. 1188 = A.D. 1774. His maternal grandfather, *Khwājah Farid-ud-Dīn Ahmad Khān Bahādur*, was sent to condole with the king of Persia, when his ambassador, *Khwājah Khalil*, was killed in an affray at *Bombay*. On his return he received the *dah yakī Takhsīldārī* of *Ukāst* and other Parganahs of *Bundelkhand*, but finally returned to *Dihli*, and was made *Wazīr* to *Muhammad Akbar Shah II.*, receiving the title of *Dabir-ud-Daulah Amin-ul-Mulk Khwājah Farid-ud-Dīn Ahmad Khān Bahādur Muṣīḥ Jang*. He died in A.H. 1244 = A.D. 1828.

The body of the text consists of eleven sheets, each of which comprises four reigns, and is divided into eighteen columns containing:—

- (1) Serial number of each king.
- (2) His name and titles.
- (3) Name of his father.
- (4) Name of his mother.
- (5) Tribe or family to which he belonged.
- (6) Date of his birth.
- (7) Place of his installation on the throne.
- (8) His age at the time of his accession.
- (9) and (10) Date and chronogram of his accession.
- (11) Period of his reign.
- (12) Legend of his coinage.
- (13) His age at death.
- (14) and (15) Date and chronogram of his death.
- (16) His honorific title after death.
- (17) Place of burial.
- (18) Brief abstract of important historical events.

The list begins with *Timūr* and ends with the reigning king, *Bahādur Shāh*, who ascended the throne in A.H. 1253 = A.D. 1837.

In the conclusion the author gives a list of the books he consulted.

A copy of the work, noticed in *Rieu* i., p. 284, does not contain the account of the author's genealogy, etc.

The work, also called *مسلسلة الملوك*, has been lithographed at *Agrah*, 1840.

Written in fair *Nasta'liq*, within coloured ruled borders.

Dated A.H. 1266.

No. 596.

foll. 27; lines 19; size, same as above.

The same.

Another copy of Sayyid Ahmad Khân's Jâm-i-Jam, beginning as in the preceding copy, with which it otherwise agrees, except that the list of works consulted here follows the preface on fol. 3*.

Written in ordinary Indian Ta'liq, within coloured ruled borders.

Not dated; 19th century.

LOCAL HISTORIES OF INDIA.

SIND.

No. 507.

fol. 106; lines 17; size 11 $\frac{1}{4}$ x 6; 7 $\frac{1}{2}$ x 3 $\frac{1}{4}$.

نامہ

CHACH NÂMAH.

The legendary history of the usurpation of Chach, the Rājah of Alor, and an account of the Arab conquest of Sind by Muhammad bin Qāsim Saqafi. A.H. 92 = A.D. 710.

The author's name as given in Elliot, History of India, vol. i., p. 131, and Ethé, India Office Lib. Cat., No. 435, is Muhammad Alt bin Hāmid bin Abi Bakr Kūfi. محمد علی بن حامد بن ابی بکر کوفی In Rieu, i., p. 290, he is called Muhammad bin 'Ali bin Hāmid bin Abi Bakr Kūfi. In the present MS., fol. 2^b, line 3, his name appears thus: مقرر ابن کتاب تاریخ سند. While in several other places he designates himself simply علی کوفی .

Beginning:—

الحمد و مبارك بنا شهادت پروردگار واحد القهار خفار آموزگار که
دارندۀ ذمین و آسمان و نگاهدارنده عالم و حالمیان الله

According to the preface, the author translated this work from an anonymous Arabic original, in the time of Mu'izz ud-Din Muhammad bin Sám and his vassal Násir-ud-Din Qabáchah us-Salátiñ (A.H. 607-625 = A.D. 1210-1228), and dedicated it to the latter's Wazir, 'Ayn-ul-Mulk Fakhr-ud-Din Husayn bin Abi Bakr ul-Ash'arí حضرت العلامة فخر الدين حسین بن ابی بکر الشعیری.

He informs us that owing to distressed circumstances he had to leave his native country, and take up his abode in Úch. In the fifty-eighth year of his age, A.H. 613 = A.D. 1216, he retired from the public service, and after devoting some time to literary pursuits formed the wish to write a history of Sind and its conquest by Muhammad bin Qásim Saqafí. He subsequently left the city of Úch, and went to Alor and Bhakar. There he made the acquaintance of Mauláná Kamál-ud-Din Ismā'il bin 'Ali bin Muhammad bin Músá bin Tá'i bin Ya'qub bin Tá'i bin Másá bin Muhammad bin Shiháb bin 'Uṣmán Saqafí, who possessed a history of Sind, written in Arabic by one of his ancestors. The present work is a translation of it.

The work is not divided into chapters or sections. The events are grouped under numerous headings, of which the most important are:—

- History of Chach bin Siláij: he goes to pay respects to the chamberlain Rám, fol. 4^b.
- Chach goes to Ráni Súhandí, queen of Sahasi Rái, fol. 5^b.
- Chach becomes chamberlain, fol. 6^a.
- The Ráni falls in love with Chach, fol. 7^a.
- Death of Sahasi Rái, fol. 8^a.
- Chach ascends the throne of Sahasi Rái; kills Mahrat by stratagem; marries the Ráni, fol. 9^b.
- Chach sends for his brother Chandar and establishes him in Alor; marks the boundaries of Alor, fol. 11^a.
- Chach proceeds to the fort of Askalandah, and to Sikkah and Multán; his return after fixing the boundary with Kashmír, fol. 12^b.
- The army of Chach marches to Síwistán, fol. 15^a.
- History of Chach and Akham Lohánah of Brahmanábád, fol. 15^b.
- Chach proceeds to Kirmán and fixes the boundary of Makrán, fol. 19^a.
- Chach marches to Armá'il and fixes the revenue; his death, fol. 19^b.
- Chandar, son of Siláij, ascends the throne of Alor, fol. 19^b.
- Events connected with the marriage of Dharsiyyá's sister Mái, fol. 21^a.
- Death of Dharsiyyá, fol. 27^b.
- Muhammad 'Alláfi (an Arab merchant) proceeds against the chiefs of Ramal, fol. 28^b.

The remaining portion of the work (fol. 29^b-106^b) is devoted to the history of the Muhammadan conquest of Sind; the battles with Dáhir and his final defeat and death, with detailed accounts of the events connected therewith. The narrative closes with an account of the death of Dáhir's two daughters, who were killed by the Khalifah's order.

منهاج الدین، فتح نامہ، تاریخ ہند و مسند
منهاج المسالک. The work is also styled
It has been translated into English by Mirza
Kalichbeg Fredunbeg, Karachi, 1900.* A full account of the work, with
extracts, will be found in Elliot, History of India, vol. i., pp. 131-211.
Some extracts, translated by Lieut. T. Postans, have been published in
the Journal of the Asiatic Society of Bengal, vol. vii., pp. 93-96, 297-
310, and vol. x., pp. 183-197, 267-271. For other copies see Rieu, i.,
p. 290, and iii., p. 948; Ethé, India Office Lib. Cat., No. 435; E. Blochet,
vol. i., p. 363.

Written in ordinary Nasta'liq, on blue paper, within coloured
borders, with the headings in red.

Dated Poonah, 10th Dul-qa'da, A.H. 1272.

سندھ میں مسند
راجی محمد

Transcribed from a copy dated 3rd Dul-qa'da, A.H. 1232, written by
Muhammad Khalil, son of Qâfi Muhammad.

No. 598.

fol. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3$.

بیگ لار نامہ

BEGLÂR NÂMAH.

Life of Shâh Qâsim Khân bin Sayyid Qâsim Beglâr, preceded by a
short history of Sind.

Beginning:—

حمد و میہام لی قیام ملک النام را کہ بسطوں چماری خود
کمند قهر در رکاب چماران عبید و سرکشان شدید اند اخته آخ

The author does not mention his name anywhere in the work. The
fact that he was a dependant of Shâh Qâsim is fully shown by the tone
in which he speaks of him. From a passage on fol. 126^b it would

* I owe this information to Mr. J. A. Chapman, Librarian, Imperial Library,
Calcutta.

appear that the author wrote this work in A.H. 1017 = A.D. 1608, when, he says, Shâh Qâsim had reached the age of seventy:—

اکنون بتاریخ یاف هزار و هفده سال عمر شریف حضرت که دروز
اخزون و از شمار بیرون بوده بهفعاد سال رسمیده و بر مسند تکیده
فرموده اخ

but towards the conclusion several events of later date are mentioned: e.g., the death of Mirzâ Muhammed Qâsim in A.H. 1032 = A.D. 1622; the death of Mir Abu 'l-Qâsim, in A.H. 1033 = A.D. 1623.

Contents:—

- Preface, fol. 1^b.
- A sketch of the history of Sind, fol. 3^b.
- Genealogy of Khân Zamân, and an account of the Argûns and the Tarkhâns, fol. 14^a.
- Birth of Khân Zamân, fol. 17^b.
- Khân Zamân is wounded in the face by a sword in his childhood, fol. 21^b.
- War between Mirzâ 'Isâ Tarkhân and Mirzâ Muhammed Bâqî, in which Khân Zamân is wounded, fol. 24^a.
- Khân Zamân accompanies Şâlih Tarkhân in his march to Râhûmah against Mirzâ Muhammed Bâqî, fol. 25^b.
- Victory of Sandah, 29^b.
- Mirzâ Jân sends Khân Zamân and Mirzâ Muhammed Sultân on a mission to Mahmûd Khân of Bhakar; they return to Tattah, fol. 33^a.
- Khân Zamân's march in search of Mirzâ Muhammed Bâqî Tarkhân's force, fol. 42^b.
- Mirzâ Jân and Khân Zamân's march to Râhûpûtrah, and the appearance of Muhammed Bâqî's army under the ruler of Siwastân, fol. 46^b.
- Muhammed Bâqî's advance against Mirzâ Jân and Khân Zamân, fol. 47^b.
- Advance of Mahmûd Khân's force against Mirzâ Jân and Khân Zamân, and fight, fol. 49^a.
- Khân Zamân's mission to Jasalmîr; he avenges the people of Râhûpûtrah; his exploits, fol. 64^b.
- Khân Zamân in Bhakar; is received with honour by Muhammed Bâqî Tarkhân; at Lâkhaut; interviews Muhammed Bâqî at Tattah, and leaves for Amarkot by the latter's order, fol. 91^b.
- Khân Zamân receives the Jâgîr and the Faujdâri of the Parganahs Aurân, fol. 101^a.
- Khân Zamân's campaign against Sind by Akbar's order; in Amarkot; his children, fol. 128^a.

Copies of the Beglär Nāmah are rare. One is mentioned in Rieu, iii., p. 949, and another in Rosen, p. 366. An account of the work, with extracts, will be found in Elliot, History of India, vol. i., pp. 289-299.

Written in ordinary Tu'liq, within coloured borders, with the headings in red.

The colophon, dated 7th Rajab, A.H. 1233, says that the copy was transcribed by order of Mir Murād 'Alī Khān.

محمد خلیل ولد مرحوم قاضی محمد : سcribe

No. 599.

fol. 143; lines 17; size $11\frac{1}{2} \times 6$; 7×3 .

تاریخ سند

TÂRÎKH-I-SIND.

A history of Sind from the Muhammadan conquest to its annexation by Akbar.

Author: Muhammad Ma'sūm, poetically surnamed Nāmī, bin Sayyid Ṣafī' ul-Hasanī (or, as in Rieu, i., p. 291, Husaynī) ut-Turmudī ul-Bhakari:—

محمد معصوم المتخلص به نامی بن سید صفایی العسني
الترمذی اصلًا والبهکری مسکنا و مدفنا والمنتسب الی سید شیر
قلدر این بابا حسن ابدال السبزواری مولدا والقندھاری موطننا
ومرقدا—

The author briefly mentions the subject-matter of the work in the following opening lines:—

بر ضمایر صافیه کار آگهان عالم بی اسام و خواطر ذاکیه هو شمیدان
مثن شناس مخفی و مستور نخواهد بود که این صعیذه ایست مشتمل
بر اخبار فتح سند و وقایع حرب لشکر اسلام با عسکر کفار بد فرجم
و مدت حکومت گماشتگان خلثای بني امية و بني حیام و حکامی
که بعد انقضای زمان ایشان لوای حکومت در بلاد سند بر افراشته
الد و ذکر استیلای حکام ارغونیه و مدت حکومت و وقایع مغاریبات

و تسخیر نمودن بعضی بلاد و ولایات و حقایق امور تا زمان القراص
حیات ایشان و انتقال یافتن این ولایت تحت فرمان روایی بندگان
حضرت خلافت پیاهی ظل الهی -

The author was born in Bhakar, Sind, where his father, Sayyid Ṣafī'l (d. A.H. 991 = A.D. 1583), had settled for many years. After his father's death he went to Gujarāt, and became an intimate friend of Nizām-ud-Din Ahmād, the author of the *Tabaqāt-i-Akbarī*. Later on he entered the services of the emperor Akbar, who, in A.H. 1012 = A.D. 1603, sent him on a mission to Shāh 'Abbās Ṣafawī of Persia. On his return he received the title of Amin-ul-Mulk from Jahāngīr. He returned, A.H. 1015 = A.D. 1606, to his native country Bhakar, where he died shortly after. Besides this work he has left several poetical compositions and two medical works, entitled *Tibb-i-Nāmī* and *Mufradāt-i-Maṣūmī*.

See Rieu, i., p. 291, and iii., p. 949; Morley, Descriptive Catalogue, p. 72; Ethé, India Office Lib. Cat., Nos. 436-437; Ross and Browne, India Office Lib. Cat., p. 145; Rosen, p. 366. See also Elliot, History of India, vol. i., pp. 212-252, where ample extracts from the work are given.

The work is divided into four chapters, called *Juz*, as follows:—

I. History of the early kings of Sind and of its conquest by Muhammad bin Qāsim, A.H. 92 = A.D. 710, during the *Khilāfat* of Walid bin 'Abd-ul-Malik, and its history under the *Khalifahs* of Bani Umayyah and Bani 'Abbās, fol. 2*:

جزء اول در ذکر فتح سند و زمان حکومت منتسبان
خلقی بني امية و بني عباس -

II. History of Sind under the emperors of Hindūstān to A.H. 801 = A.D. 1399, and under the Sūmarah and Sammah dynasties to A.H. 916 = A.D. 1510, fol. 18*. This heading is omitted, but in the preface it runs thus:—

جزء دویم در ذکر پادشاهان که ممالک محرومہ هند
داشته اند و سند نیز در تحت تصرف گماشتنگان ایشان
بوده و ذکر حکومت مردم سو مرد و سمه -

III. History of the Argūn dynasty, from the time of Zun-Nūn to the death of Sultān Mahmūd Khān, A.H. 982 = A.D. 1574, and of some rulers of Tattah till A.H. 993 = A.D. 1585, fol. 42*:

جزء سیوم در ذکر ایالت حکام ارغونیه -

IV. History of Sind from A.H. 892 = A.D. 1574, to its annexation by Akbar in A.H. 1001 = A.D. 1592, and an account of the rulers of Bhakar, fol. 128^b:-

جزو چهارم در ذکر انتقال ولایت سند جیوه تصرف
بندگان درگاه بعد از القضای حکومت محمود خان و ذکر
احوال حکامی که بایالت قلعه بهکر مقرر و مفوض گفته
اند -

The last date mentioned is A.H. 1078 = A.D. 1667, after which the MS. suddenly breaks off with the following words:-

پندویست از قرار واقعی می بود و در سنه ۱۰۷۸ سیادت و
اماری پناه مصطفی خان

Written in ordinary Ta'liq, within coloured borders, with the headings in red.

Not dated; apparently 19th century.

TATTAH.

No. 600.

foll. 132; lines 17; size $11\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3$.

تاریخ طاهري

TÂRÎKH-I-TÂHIRÎ.

A history of Tattah from the earliest times to A.H. 1018 = A.D. 1609.

Author: Tâhir Muhammad, poetically surnamed Nisyâni, son of Sayyid Hasan, of Tattah, طاهر محمد نسیانی بن سید حسن ته.

Beginning:—

صفت محسني که نهان ان الله جميل ویحب العمل در شان
 گلرویان سنبیل موالع

It appears from the preface that the author was attached to the service of Mirzâ Gâzi Beg Tarkhân, poetically called Waqâri, governor of Sind from A.H. 1008 = A.D. 1599 to his death in A.H. 1018 = A.D. 1609. In A.H. 1014 = A.D. 1605 he left that service, and returned to his native place, Tattah, where he devoted his time to the study of the Persian poets. He wrote the work at the request of Mirzâ Shâh Muhammad Beg 'Âdil Khân, the eldest son of Shâh Beg Khân Argûn (governor of Qandahâr, A.H. 1002–1028 = A.D. 1593–1618). He commenced the work in A.H. 1021 = A.D. 1612, and completed it A.H. 1030 = A.D. 1620.

The work is rare. Two copies, one of them defective, are mentioned in Rieu, i., p. 292, and iii., p. 949. See Elliot, History of India, vol. i., pp. 253–288, where an account of the work and extracts are given.

The work begins with a long preface devoted mainly to the praise of the emperor Jahângîr, his sons, and the author's patron, Mirzâ Shâh Muhammad Beg 'Âdil Khân. The author says that the work is divided into ten Tabaqât, but only seven are traceable, and of these only the first four are numbered.

The contents are as follows:—

Preface, fol. 1^b. Destruction of Alor and Brahmanābād under Dabi Rāi, fol. 14^a.

Tabaqah I. The Sūmarah, fol. 15^b:—

طبقه اول از سومره و احوال ایهان که از راویان
باستان با متعام رسیده

Tabaqah II. The Sammah, fol. 24^b:—

طبقه دویم از مردم سمه که بعد از برهم خوردن سومره
لکر ساموئی آباد ساخته

Tabaqah III. History of Mirzā Shāh Husayn, fol. 30^a:—

طبقه سیزدهم میرزا شاه حسین —

Tabaqah IV. Mirzā 'Isā Tarkhān, fol. 45^b:—

طبقه چهارم میرزا عیسی ترخان و تفصیل احوال آن —

Tabaqah (? V.). Mirzā Muḥammad Bāqī Tarkhān, fol. 55^a:—

طبقه - میرزا محمد باقی ترخان و تفصیل احوال
ترخانیان —

Tabaqah (? VI.). Mirzā Pā'indah Muḥammad Tarkhān, fol. 77^b:—

طبقه - میرزا پائندہ محمد ترخان ولد میرزا محمد
باقی مرحوم —

Tabaqah (? VII.). Mirzā Gāzi Beg Tarkhān, fol. 102^a:—

طبقه - میرزا غازی بیگ ترخان و خانم ایهان و
مفصل احوال آن —

Written in ordinary *Ta'liq*, within coloured borders, with the headings in red.

The colophon, dated 16th Ṣafar, A.H. 1223, says that the copy was transcribed by the order of one *Murād 'Alī Khān Shāhib*.

Scribe: محمد خلیل ولد مرحوم قاضی محمد

KASHMÎR.

No. 601.

fol. 264; lines 16; size 9 x 5½; 6½ x 3½.

وَاقْعَاتُ كَشْمِير

WÂQI'ÂT-I-KASHMÎR.

A history of Kashmîr, from the earliest times to the date of composition, A.H. 1160 = A.D. 1747.

Author: Muḥammad A'zam, son of Khayr-uz-Zamān Khān, محمد ولد خیر الزمان خان.

Beginning:—

زینت صفات دفتر ابداع و ایجاد نزهت طبقات منظر عالم کون
و فساد بنام مالک الملکی است آن

The author tells us in the preface that several Muslim writers, such as Mullâ Ḫusayn Qâri, Ḫaydar Malik, and others, had translated the original history of Kashmîr, entitled * رازہ تریکت, and brought it down to their own times; also that some Hindû had written an abridgment of it. As these works did not contain full particulars of the saints, 'Ulamâ and poets of Kashmîr, or deal with the events of more recent times, he determined to supply these deficiencies by the present composition.

Towards the end, fol. 255*, the author tells us that owing to a serious illness he could not proceed farther with the work, and concludes by enumerating the following works on which he based the present compilation: Târikh-i-Sayyid 'Alî; Târikh-i-Rashidi, by Mirzâ Ḫaydar; Muntakhab-ut-Tawârikh, by Ahsan Beg; Târikh-i Ḫaydar Malik Jâdwarah, or as in Rieu, i. p. 300, Châdwarah; Rishi

* By this the author must mean Kalhana's Râjatarangini, which was translated into Persian for Akbar, A.H. 909 = A.D. 1589, by Mullâ Shâh Muḥammad of Shâh-âbâd, and revised by 'Abd-ul-Qâdir Badâ'ûni, A.H. 999 = A.D. 1590.

Nâmah, by Bâlâ Nasîb; Darajât-us-Sâdât, by Khwâjah Ishâq [Rieu, *loc. cit.*, has "Nâvachû" ناوچو (which gives no sense) after Ishâq, as a part of the name; here it is بآوجود, which simply means "besides," and which seems to be correct]; Asrâr-ul-Abîrâr, by Bâbâ Dâ'ûd Mashkûbî; Tuhfat-ul-Fuqârâ and other treatises by the author's spiritual guide, Murâdî; Ma'âsir-i-Âlamgîrî.

The author commenced the work in A.H. 1148 = A.D. 1735, for which the title forms a chronogram, but he did not complete it till A.H. 1159 = A.D. 1746, for which he gives the chronograms ترتیب ابواب الجنان and ترتیب و زینت کشمیر افزود.

The work forms the chief authority for Newall's "Sketch of the Mahomedan history of Cashmere," Journal of the Asiatic Society of Bengal, vol. xv., pp. 409, 441. See also Wilson, Asiatic Researches, vol. xv., pp. 2, 5; Journal Asiatique, vol. i, p. 366, vol. vii., p. 6; Dorn Bulletin, vol. xiii., p. 352. An Urdu translation, by Munshî Ashraf 'Ali, has been lithographed in Dihli, 1846; see Journal of the Asiatic Society of Bengal, vol. xxiii., p. 253, and Biblioth. Sprenger, No. 240.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah. Description of Kashmîr, fol. 11^b.

مقدمه در احوال و صفات کشمیر بطريق اجمال -

Qism I. History of the origin of Kashmîr and of the Hindû Râjahs who ruled there, fol. 16^a.

قسم اول در ابتدای بنای این صوبه و سلطنت بعض راجها که درین شهر حکمرانی کردند -

Qism II. History of the Muslim kings, fol. 26^b.

قسم دوم در احوال سلاطین اسلام درین شهر نزهت مقام آن

Qism III. Kashmîr under the Timurid kings. Conquest of Akbar, fol. 93^a.

ایران آغاز تصرف سلاطین سلسلهٔ علیهٔ تیموریه در صوبه کشمیر -

Reign of Jahângîr, fol. 115^a.

Shâh Jahân, fol. 127^b.

Aurangzib, fol. 132^a.

Bahâdur Shâh, fol. 196^b.

Farrokh Siyar, fol. 204^a.

Muhammad Shâh, fol. 217^b.

Khâtimah. Curiosities of Kashmîr, and description of its Súbahs,
fol. 255^b.

خاتمه در لذکار بعض عجایب و غرائب کشمیر و احوال
برگنہ جات این خطہ دلپذیر -

A great part of the work is devoted to notices of eminent saints, poets, etc., grouped under each reign.

For other copies see Rieu, i., p. 300; Ethé, Bodl. Lib. Cat., No. 319; Ethé, India Office Lib. Cat., No. 513; Rosen, p. 362.

Written in ordinary Indian Ta'liq, within ruled borders, with the headings in red. A modern and tasteless frontispiece at the beginning. Folios have been misplaced at the beginning and towards the end. The right order seems to be: foll. 1, 10-24, 2-9, 25-249, 251, 250, 253, 252, 254. There is a lacuna after fol. 36.

Not dated; 19th century.

BHARATPŪR.

No. 602.

foll. 40; lines 13-18; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تاریخ بھرت پور

TÂRÎKÎ-I-BHARATPŪR.

An account of the siege of Bharatpûr under Lord Combermere, in A.D. 1826, preceded by a short history of the Jât Râjahs.

Author: Anand Râi

Beginning:—

رسیست قدیم و حاد تیست مستقیم که حکمت بالغه قادر کارساز
تعالیٰ مهانه و جل جلاله الل

Contents:—

History of the foundation of the Bharatpûr Fort and the ascendancy of the Jât tribe, fol. 4^a.

The history begins with Churâman, who, it is said, was a Zamindâr of the Jât tribe. He led a wandering life in the vicinity of Jaipûr, plundered villages, and more than once attacked and plundered the camp of Aurangzib. He rose to power in A.H. 1118 = A.D. 1706, and built a fort called Bharatpûr, at a distance of 18 *krohs* from Akbarâbâd.

His successors were: Sûrajmal, the eldest son of Badal Singh, who was honoured with the title of Râjah by Ahmad Shâh, rebuilt and improved the Bharatpûr Fort, and erected three other forts; Jawâhir Singh; Ratan Singh; Nawal Singh; Ranjit Singh, who ruled for eighteen years, and defeated General Lake in a battle; Randhar Singh; Baldeo Singh; Balwant Singh.

An account follows of the usurpation of Durjan Sâl and Mâdho Singh.

The remaining portion of the history is devoted to the siege of Bharatpûr by Lord Combermere, and the restoration of Râjah Balwant Singh in 1826. See Wilson, Mill's History of India, vol. ix., p. 183. A brief account of the Jât Râjahs will be found in Tod, Annals of Rajasthan, vol. ii., pp. 369-371. See also an abstract of their history by Harsukh Râe in Elliot, History of India, vol. viii., pp. 360-368.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated, A.H. 1247.

scribe: قادر بخش

ROHILLAHS.

No. 603.

foll. 172; lines 11; size $9\frac{1}{2} \times 6$; 6×4 .

گل رحمت

GUL-I-RAHMAT.

History of Hāfiẓ-ul-Mulk Hāfiẓ Rahmat Khān, the famous Rohilla chief, who became the ruler of Kuthair in A.H. 1161 = A.D. 1748, played an important part in the Mahratta wars, and fell in the battle against Shujā'-ud-Daulah, A.H. 1188 = A.D. 1774.

Author: Muhammad Sa'adat Yār bin Hāfiẓ Muhammad Yār Khān,
محمد سعادت یار بن حافظ محمد یار خان.

Beginning:—

متایشی کہ شاہان ہان الوہیت اسست مزاوار نثار بارگاہ الح

The author was the grandson of Hāfiẓ Rahmat Khān and nephew of Muhammad Mustajāb Khān. The latter had written a history of Hāfiẓ-ul-Mulk, entitled Gulistān-i-Rahmat (see Elliot, History of India, vol. viii, p. 301; Rieu, i., p. 307). Our author says that the present work is an abridgment of his uncle's Gulistān-i-Rahmat; but it is more copious than that work, and contains more information.

The date of composition given in the preface is A.H. 1249 = A.D. 1833.

It is divided into four sections, called Rang, as follows:—

- I. Genealogy of Hāfiẓ Rahmat Khān, and account of his ancestors, fol. 2^b.
- II. Account of 'Ali Muhammad Khān and the arrival of Hāfiẓ Rahmat Khān in India, fol. 9^b.

III. History of Hāfiẓ Rahmat Khān's administration in Kuthair, and of contemporary events till the time of his death, which took place in the midst of the battle with Shujā'-ud-Daulah, fol. 30*.

IV. Administration of Kuthair under Shujā'-ud-Daulah. Account of Hāfiẓ Rahmat Khān's descendants, fol. 143*.

An account of the work with extracts from it will be found in Elliot, History of India, vol. viii., pp. 302-312. See also Rieu, iii., p. 1051^b.

The work has been lithographed at Agra, 1836.

Written in large Nasta'liq, with the headings in red.
Not dated; 19th century.

OUDE.

No. 604.

foll. 151; lines 21; size 13 x 8; 10 x 5½.

عہاد السعادت

'IMÂD-US-SA'ÂDAT.

A history of Burhân-ul-Mulk Sa'âdat Khân, the progenitor of the Nawâibs and kings of Awadh, and of his successors down to A.H. 1253 = A.D. 1837.

Author: گلہم علی خان نقوی ابن مسید محمد اکمل خان.

Beginning:—

لعمہ فروشی مختار عبدالبیان بیاد رخسار گلیسیت کہ رنگ و بوی
گلہای بھاری الخ

Muhammad Fayd Bakhsh, of Kâkârî, in his history of Faydâbâd, entitled Farâh Bakhsh, فرâح بخش, calls the author Sayyid گلہم علی خان رای بولیوی مسید خلام علی خان رای بولیوی. See Rieu, i., p. 309.

We learn from the preface that the author's father served as a physician to Shah 'Alam and as a governor to Akbar II., and was residing at Dihli, to which place the author, in his eighth year, was taken. In the midst of the confusion which followed گلہم Qâdir Khân Rohillah's insurrection, A.H. 1202 = A.D. 1787 (the text, fol. 3^a, wrongly reads A.H. 1102, هزار و صد و دو هجری), he fled to Lucknow, while his father escaped to the Deccan, from which place he went on a pilgrimage to Mecca. After his father's return to the Deccan the author met him there, A.H. 1213 = A.D. 1798, and spent seven years in his company. After his father's death he went back to his native land in A.H. 1222 = A.D. 1807, and entered the service of Colonel John

Baillie, the then Resident at Lucknow, who, after a long series of numerous honorific titles, covering fully one page, is designated thus:

نواب معلى القاب میہر جناب ہلال رکاب عطارد کیامست مشتری
متائب بہرام شجاعت عالیشان بلند مکان خجستہ نسب پاکیزہ
حسب عمار الدوہ افضل الملک جان بیلی بہادر ارسلان جنک -

and at whose request the author wrote the present work, completing it, according to his own statement at the end, on Friday, 22nd Sha'bán, A.H. 1223 = A.D. 1808.

Burhán-ul-Mulk Sa'ádat Khán, whose former name was Mfr Muham-mad Amin, originally belonged to Nishápúr. He came to India with his father Mirzá Naṣir Nishápúri during the reign of Bahádur Sháh, and settled in Patna. Under Muham-mad Sháh he held the Faujdári of Bayánah, and was in A.H. 1136 = A.D. 1723 appointed Súbahdár of Awadh with the title Sa'ádat Khán. Later on he received the title of Burhán-ul-Mulk. He was made a prisoner in the battle of Karnál, A.H. 1151 = A.D. 1738, and shortly after died of his wounds. He was succeeded by his nephew and son-in-law Abu'l-Mansúr Khán Ṣafdar Jang, from whom the later kings of Awadh are lineally descended.

The events are narrated under numerous subject headings, and the most important of these are as follows:—

- History of Burhán-ul-Mulk, fol. 3^b.
- Nizám-ul-Mulk Áṣaf Jäh and other Amirs, fol. 16^a.
- History of Ṣafdar Jang, fol. 24^b.
- Mahábat Jang in Bengal, fol. 26^a.
- Shujá'-ud-Daulah, fol. 53^a.
- History of the Sikhs, fol. 57^a.
- Invasion of the Mahrattas under Bálájí Ráo, and war with Ahmád Sháh, fol. 64^a.
- Qásim 'Ali Khán, Nizám of Bengal, fol. 77^a.
- Áṣaf-ud-Daulah, fol. 100^a.
- Sa'ádat 'Ali Khán, fol. 138^b.

The last event narrated is Sa'ádat 'Ali Khán's meeting with Marquis Wellesley at Kánpúr, A.H. 1216 = A.D. 1801.

For other copies of the work, see Rieu, i., pp. 308 and 961; Morley, Descriptive Catalogue, p. 93.

The work has been lithographed, with an appendix, containing a detailed account of Bálá Ráo, at Lucknow, 1864. See also Elliot, History of India, vol. viii., pp. 394-402, where an account of the work and of its expanded recension by the author, under the title Nigár Námah-i-Hind, is given. It is one of the sources of H. G. Keen's "Fall of the Moghul Empire," p. 295.

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated : 19th century.

Notes and emendations are occasionally found in the margins. The word بلغ, written in red at the end of the MS., suggests that the copy was revised and compared.

No. 605.

fol. 310 ; lines 13 ; size $11\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{4}$.

تاریخ محتشم

TÂRÎKH-I-MUHTASHIM.

History of Burhân-ul-Mulk, the founder of the Awadh dynasty, and of his successors, down to the death of Naṣîr-ud-Dîn Haydar, A.H. 1253 = A.D. 1837.

Author: Muḥammad Muhtashim Khân bin Nawwâb Maḥabbat Khân Bahâdur Shahbâz Jang, son of Hâfiẓ-ul-Mulk Hâfiẓ Rahmat Khân
محمد محتشم خان بن نواب محبت خان بهادر شهباز جنگ
خلف حافظ الملک حافظ رحمت خان بهادر.

Beginning:

الحمد لله الملك القديم العنان الكريم الرؤوف الرحيم هو الاول
والآخر والظاهر والباطن وهو بكل شيء علیم -

Regarding his sources, the author tells us in the preface that he has depended upon the testimony of credible witnesses, and that in the latter portion of the work he has recorded those events which happened under his personal observation.

According to the author's statement the work is divided into two Tabaqât. The subscription at the end of the present copy states that it comprises the first Tabaqâh only: تمام شد طبقه اول تاریخ محتشم.

Contents:—

History of Naṣîr-ud-Dîn Haydar's ancestors, fol. 2^a.

History of Burhân-ul-Mulk ; he defeats Bâjî Râo, fol. 7^a.

History of Šafdar Jang ; his battle with Ahmad Khân, fol. 22^b.

Death of Šafdar Jang and the reign of Shujâ'-ul-Mulk, fol. 30^b.

Death of Shujā'-ud-Daulah, and the reign of Nawwāb Ḵṣaf-ud-Daulah, fol. 87^b.

Death of Mukhtār-ud-Daulah, fol. 99^a.

History of Sa'ādat 'Ali Khān, fol. 131^a.

Death of Sa'ādat 'Ali Khān and the accession of Ḡāzi-ud-Din Khān Haydar, fol. 153^a.

Accession of Naṣir-ud-Din Haydar, A.H. 1243 = A.D. 1827, fol. 175^a.

The history of Naṣir-ud-Din Haydar's reign is narrated year by year, and ends with an account of his death in the eleventh year of his reign, A.H. 1253 = A.D. 1837, and the accession of Naṣir-ud-Daulah Bahā Bahādūr.

Written in fair Nasta'liq, on blue paper.

Dated Ramādān, A.H. 1217.

The seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Khwurshid Nawwāb are found at the beginning and end of the copy.

BALGRÂM.

No. 606.

foll. 336 (pp. 671); lines 13; size $7\frac{3}{4} \times 6$; 6×3 .

تبصرة الناظرين

TABSIRAT-UN-NÂZIRÎN.

A rare and valuable work containing historical and biographical notices relating chiefly to Balgrâm.

Author: Sayyid Muhammâd bin Mir 'Abd-ul-Jalîl bin Sayyid Ahmad Wâsîtî Balgrâmî.
صَيْدَ مُحَمَّدُ بْنُ مَيْرٍ عَبْدِ الْجَلِيلِ بْنُ سَيْدٍ أَحْمَدَ حَسِينِي وَاسْطِي بَلْغَرَمِي

Beginning:—

الحمد لله م Howell الشهود والاعوام ومقلب الليالي وال ايام والصلة
والسلام ^{الع}

The author belonged to the distinguished Wâsîtî Sayyid family of Balgrâm, known for its learning and sanctity. His father, Mir 'Abd-ul-Jalîl Balgrâmî, a profound scholar in Arabic, held the posts of Bakhshî and Waqâ'i⁴ Nigâr under Aurangzib, and died in Dihlt, A.H. 1138 = A.D. 1725, at the age of sixty-six.

Sayyid Muhammâd, who was born in Balgrâm, A.H. 1101 = A.D. 1689, was a man of great literary taste. On his father's retirement from the court, he succeeded him in the same posts and served with honour and distinction for many years. He was an eye-witness of most of the events narrated by him. An account of the author's life is given in a scattered form in Âzâd's Ma'âşir-ul-Kirâm, as well as in the present work.

The date of composition of the present work, given by the author, is A.H. 1182 = A.D. 1768.

The work is divided into a *Muqaddimah*, a *Maqālah*, and a *Khātimah*, as follows:—

Muqaddimah. Biographical notices of seven eminent Sayyids who lived in Balgrām before A.H. 1100 = A.D. 1688, p. 4. Accounts follow of:—

(1) *Mir Sayyid Abu'l-Farah*, the ancestor of the Wāsiṭī Sayyids, who settled in Balgrām, A.H. 614 = A.D. 1217, for which the words *خدا داد* form a chronogram, p. 4.

(2) *Mir 'Abd-ul-Wāhid* bin Sayyid Ibrāhīm bin Sayyid Quṭb-ud-Dīn, who adopted the poetical *nom de plume* *Shāhīdi*, and wrote several works such as *كتاب سبائل نزهة الروح* *میر حسینی*, *شرح کافیہ ابن حیان*, *حل ایمارات دیوان حافظ*, *حل شبہات*, *شرح حفایق هندی*, *حاجب تا جست غیر منصرف*, *قصة چار برادر*. He was a disciple of *Shāh Sāfi*, and died A.H. 1017 = A.D. 1608, p. 10.

(3) *Mir Sayyid Tayyib*, son of 'Abd-ul-Wāhid, who was an intimate friend of the celebrated *Shaykh 'Abd-ul-Haqq Dihlawi*; he died 5th Rabi' I., A.H. 1066 = A.D. 1655, p. 15.

(4) *Mir Sayyid Maḥmūd* bin Sayyid Ḥusayn bin Sayyid Peyārah bin Sayyid Maḥmūd, died in Ramaḍān, A.H. 1024 = A.D. 1615, p. 20.

(5) *Mir Sayyid Karam Ullah* bin Sayyid Lutf Ullah bin Sayyid Hasan bin Sayyid Peyārah bin Sayyid Maḥmūd, died 12th Rajab, A.H. 1073 = A.D. 1662, p. 21.

(6) *Mir Sayyid Ismā'il* bin Sayyid Quṭb-i-Ālam bin Sayyid Dolārah bin Sayyid 'Abd-un-Nabi, died A.H. 1088 = A.D. 1677, p. 25.

(7) *Mir Sayyid Aḥmad* bin Sayyid 'Abd Ullah bin Sayyid Maḥmūd, who was the author's grandfather. He wrote good *Nasta'liq* and *Shikastah*, and was an eminent *Inshā* writer; compiled a dictionary, entitled *زاد الصراط*; was at first attached to the service of Nawwāb Murtadā Khān *Bukhāri*, and after his death to Nawwāb Mu-karram Khān 'Ālamgīrī; died at Murādābād, Sanbhal, 4th Jumādā I., A.H. 1096 = A.D. 1684, p. 27.

Maqālah. Historical notices of the lives of famous men in Balgrām, and its neighbourhood, and of contemporary events which took place in Hindūstān, arranged in chronological order, from A.H. 1101 = A.D. 1689, the year in which the author was born, to A.H. 1182 = A.D. 1768, the date of composition of the work, p. 35.

Khātimah. Records of solar eclipses and remarks on chronograms and various chronicles, p. 661.

A copy of the work is noticed in Rieu, iii., p. 963.

Written in fair Nasta'liq, with the headings in red.

There are two colophons at the end of the copy. The first is dated Friday, 29th Jumādā, A.H. 1290, corresponding to 25th July, 1873. The second, bearing the scribe's name محمد حسن خان ایں چاند خان مرحوم ساکن حاجی پور بٹھہ, is dated Hājipār, Patna, Thursday, 2nd December, 1875. It seems probable that the MS. was transcribed from the copy bearing the first colophon.

The signature of J. H. Blochmann, dated 1895, with the remark, "This is a rare history," is found on the fly-leaf at the beginning.

BANÂRAS.

No. 607.

foll. 157; lines 17; size 11 × 7; 7½ × 4.

تحفة تازه

TUHFAH-I-TÂZAH.

✓ 1

A history of the Zamindârs of Banâras from the time of Râjah Mansâ Râm to the deposition of Râjah Chait Singh in A.H. 1195 = A.D. 1780.

Author: Khayr-ud-Din Muhammad, مُحَمَّد خَيْر الدِّين.

Beginning:—

میامن خداوندیکه در دیوان ذاتش دریان دانش بسراج فکرت
نتوان رسید —

Khayr-ud-Din Muhammad, who has been already mentioned as the author of 'Ibrat Nâmah, No. 587, tells us in the preface to the present work that Europeans are given to collecting historical information connected with any place where they happen to go. He adds that his literary attainments obtained for him free access to many European officials, and at their desire he wrote several historical works. He wrote this work by the order of Mr. Abraham Welland, مستر ابراهیم ولند, in whose company he visited Jaunpûr. He died about A.H. 1242 = A.D. 1827.

In the course of his narrative the author frequently refers to himself, and on fol. 130^b relates circumstances which saved him from being plundered by the attendants of Râjah Chait Singh, who had looted the boats of the English. On fol. 156^b he refers to an earlier composition, گوالیار نامه, کارنامہ گوالیار, also called a history of Gwalior from the earliest times to A.H. 1200 = A.D. 1785 (see Rieu, iii., p. 1028).

In the preface the work is said to be divided into five chapters, but this copy, like those mentioned in Rieu, iii., p. 964, and Ethé, India Office Lib. Cat., No. 483, comprises the first three only, as follows :—

- (1) Râjah Mansâ Râm and his relatives, fol. 2^a.
- (2) Râjah Balwand Singh (A.H. 1162-1184 = A.D. 1749-1771), fol. 20^b.
- (3) History of Râjah Chait Singh (A.H. 1185-1195 = A.D. 1771-1781), fol. 56^a.

In the second and third chapters the events are narrated year by year and with great minuteness. According to the author's statement at the end, the other two chapters, containing the history of Râjah Mahipat Narâyan and Râjah Udit Narâyan, were to form a second volume, beginning with A.H. 1196 = A.D. 1782. It is probable that he did not survive to carry out his plan.

The work is also known as *Balwand Nâmah*.

Written in ordinary Indian *Tâliq*.

Not dated ; 19th century.

No. 608.

fol. 220 ; lines 13 ; size 8 $\frac{1}{2}$ x 7 ; 6 x 4.

An anonymous history of the Zamîndârs of Banâras from the time of Râjah Mansâ Râm to the deposition of Râjah Chait Singh, A.H. 1195 = A.D. 1780.

Author: گلام حسین خان ابن ہمت خان

The work is preceded by an introduction written by گلام حسین Khân's grandson, Subhân 'Ali ibn Hasan 'Ali Khân, in which he says that his grandfather wrote a history of the Zamîndârs of Banâras, basing it on his personal observations as well as on accounts which he had personally received from Râjah Balwand Singh. This history remained unnoticed until Subhân 'Ali gave publication to it, with slight changes in the style, in its present form. He dedicates the work to Râjah Isârî Parshâd Narâyan, who succeeded his uncle Udit Narâyan in March, 1835.

Subhân 'Ali's introduction begins thus on fol. 1^b :—

ارثی مرقد سخن حمد و ثنای مبدعی ام است الح

Gulām Ḥusayn Khān's preface begins thus on fol. 3^b :—

حمد و ثنای بی منتها خالقی را مزاوار امست که از خاک تیره ابو
المهر عليه السلام آفریده ^{الل}

In this preface Gulām Ḥusayn Khān highly eulogises Rājah Balwand Singh, to whom he dedicates the work. He was attached to the service of the Rājah, and, after his death, to that of his son and successor Rājah Chait Singh. He was a constant companion of Rājah Chait Singh, enjoyed his full confidence, and took an active part in most of the events narrated by him. Towards the end he says that after Rājah Chait Singh's deposition, he went on a mission to Lord Cornwallis at Lucknow, to plead for mercy for the Rājah, but returned disappointed.

Contents :—

Rājah Mansā Rām ; his contest with Baryār Singh, fol. 6^b.

Rājah Balwand Singh, fol. 62^b.

Rājah Chait Singh, fol. 105^a.

One or two folios are wanting at the end, and the MS. breaks off with the following lines :—

هر که آمد بجهان نقش خرایی دارد
در غرابات مهرسید که هشیار کیامست
والحمد لله والمنة که نام مهاراجه بلوند سنگه بوساده نهشین نوباده
گلستان امارات و ثمر چین خیابان ریامست —

On the binding the work is endorsed as "Balwand Nāmah," for a copy of which see the preceding No.

Written in fair Nasta'liq, within gold and coloured borders, on various coloured papers, with double-page 'Unwāns and head-pieces on foll. 1^b-2^a and 3^b-4^a. The headings are written in red.

Not dated ; 19th century.

BENGAL.

No. 609.

foll. 244; lines 14; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

مظفر نامہ

MUZAFFAR NÂMAH. ✓ ?

A detailed history of the Nizâms of Bengal, from Nawwâb Ali Wardi Khân Mahâbat Jang to A.H. 1186 = A.D. 1772, when Nawwâb Sayyid Muhammad Ridâ Khân, better known as Muâzaffar Jang, was deposed by the English.

Author: Karam 'Ali, كرم علي.

Beginning:—

حمد نامحدود و شکر نامحدود سزاوار صانعی است که بیک امر
کن نسخه دو کون پرداخت آن

The author, who belonged to the family of the Nâzims, was attached to the service of Muâzaffar Jang. He states in the preface that in A.H. 1186 = A.D. 1772, when his patron fell into the hands of the English, a general discontentment prevailed throughout Bengal. He then observes that he wrote the work "to alleviate his grief." He dedicated it to his patron, Muâzaffar Jang, after whose name he entitled it.

Spaces for headings have been left blank throughout.

A copy of the work is noticed in Rieu, i., p. 313, and another in Ethé, India Office Lib. Cat., No. 479.

The present MS. is wrongly endorsed on the binding as "Tâ'rikh-i-Muâzaffari," which is an altogether different work.

Written in fair Nasta'liq, excepting foll. 232 to 244, which are written in a different hand inclined to Nâm-Shikastah. The lower portion of fol. 178^a and the whole of fol. 178^b are left blank, but the text remains unaffected.

Not dated; 19th century.

A seal of Shujâ' Ali Khân Bahâdur, dated A.H. 1230, is fixed at the end of the copy.

GUJARÂT.

No. 610.

foll. 363; lines 17-21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

مرأة سكندرى

MIR'ÂT-I-SIKANDARI. ✓ ?

History of the kings of Gujarât to the death of Sultân Mużaffar
Şâh III., A.H. 1000 = A.D. 1591.

Author: Sikandar bin Muhammad, surnamed Manjhû bin Akbar (but in Rieu, i., p. 287, and Ethé, Bodl. Lib. Cat., No. 272, etc., Manjhû Akbar), مسكندر ابن محمد عرف منجهو ابن اکبر.

Beginning:—

الحمد لله الذي جعل فردا من افراد البشر مسلطان الامان الخ

The author was an eye-witness of most of the events connected with the last struggle of the dynasty, and of the campaign which resulted in the death of Mużaffar Şâh. In the preface he mentions several earlier histories of Gujarât, but observes that all of them were written during the lifetime of the kings they describe, and are not free from partiality. He adds that no one of them was a comprehensive history of the dynasty. He therefore in the present work has given an impartial and comprehensive account of it.

The work was completed, according to Mir'ât-i-Ahmadi and Bird's History of Gujarât, pp. 99 and 175, in A.H. 1020 = A.D. 1611, or according to the copy in Ethé, Bodl. Lib. Cat., No. 273, in A.H. 1022 = A.D. 1613. See, besides the references given above, Morley, Descriptive Catalogue, p. 83; W. Pertsch, Berlin Catalogue, p. 488, and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties: Gujarat," London, 1886, where an almost complete translation of the work, with numerous annotations, is to be found. The text has been lithographed, A.H. 1246, and printed at Bombay, 1851.

Foll. 1-194 of the present MS. lack the headings, for which spaces have been left blank.

Foll. 198^a, line 1, to 295^b, line 6, are a repetition of foll. 25^b, line 2, to 194^b, line 17.

Folios have been misplaced in several places. The right order seems to be 1-164^b, 166^a, 165^b, 168^a, 167^a, 165^a, 169-351, 362, 353-357, 352, 359-363. There are lacunae after foll. 4^b, 134^b, 361^b and 362^b.

Foll. 195-197 are blank.

Written in learned Nasta'liq. Foll. 1-194, written in careless Indian Ta'liq, are supplied in a later hand. Marginal notes in English, written by some Englishman, are found here and there.

Not dated; apparently 18th century.

No. 611.

foll. 735; lines 19; size 11 × 6½; 8 × 4.

مرأة احمدی

MIR'ÂT-I-AHMADÎ.

A detailed history of Gujarât from the foundation of the monarchy to the defeat of the Mahrattas in A.H. 1174 = A.D. 1760.

Author: 'Ali Muḥammad Khân, علی محمد خان.

Beginning:—

فهرس نسخہ دفتر کل حمد پادشاہ مالک الملکی کہ نصب و عزل
فرمانروان ممالک ہشت اقلیم و والیان تخت و دیہیم و اورنگ
نہیں کیا کلاد ال

It appears from the author's statement in the preface that he was appointed Diwân of Gujarât towards the close of the reign of Muḥammad Shâh. In A.H. 1161 = A.D. 1748, Ahmad Shâh being then emperor, the author, with the assistance of Mithâ La'l Kâyah, whose family for three generations wrote the revenue returns of the Shâbahs of Ahmadâbâd, compiled an extensive revenue return, to which he gave the title مرأة احمدی صوبہ احمدآباد گھرات, and to which he added an appendix dealing with historical events. He subsequently detached the historical portion from the revenue return and expanded it into a separate work. He began this new work in A.H. 1170 = A.D. 1756.

Contents:—

Introduction (Minqaddimah). Account of Gujarāt and of its revenue in former periods, fol. 10^a.

History of the Hindū Rājahs, fol. 17^b.

Conquest of Somnath by Sultān Mahmūd, fol. 20^a.

Introduction of Islām in Gujarāt, and the history of the Muhammadan rulers from A.H. 696 = A.D. 1296, to the rise of the Gujarāt Dynasty, fol. 23^a.

History of the kings of Gujarāt (abridged from Mir'āt-i-Sikandarī), fol. 27^a.

Brief sketch of the Timurid dynasty from its origin to A.H. 1173 = A.D. 1759, fol. 64^a.

Akbar's conquest of Gujarāt and his reign (abridged from the Akbar Nāmah), fol. 68^b.

History of Gujarāt under Jahāngīr (abridged from Mu'tamad Khān's Iqbāl Nāmah), fol. 111^a.

Under Shāh Jahān (abridged from the Pādīshāh Nāmah, etc.), fol. 120^a.

Under Aurangzib (abridged from Muhammad Kāzīm's history of the first ten years of Aurangzib's reign, and from other official documents and papers), fol. 140^b.

Under Bahādur Shāh, fol. 220^a.

Jahāndār Shāh, fol. 229^b.

Farrukh Siyar, fol. 231^a.

Rafi'-ud-Darajāt, fol. 250^a.

Rafi'-ud-Daulah, fol. 252^a.

Muhammad Shāh, fol. 253^b.

Ahmad Shāh, fol. 439^b.

Ālamgīr II., fol. 475^a.

Shāh Jahān II., to the end of A.H. 1174 = A.D. 1760, fol. 555^b.

Khātimah. Description of Ahmadābād and its suburbs, fol. 584^a.

Sacred places, and the saints and Sayyids buried in Ahmadābād, fol. 598^a.

Inhabitants, fol. 660^a.

Hindū tribes and Hindū temples, fol. 662^a.

Measures, weights, &c., Thānahs, officers, and employees and their duties, fol. 684^a.

Districts and Parganahs of Gujarāt, fol. 697^b.

Ports, rivers, mountains and curiosities of the province, fol. 726^a.

The date of completion of the work, given on fol. 582^b, is 10th Ṣafar, A.H. 1175 = A.D. 1761.

Foll. 583^a-514^a blank.

For further particulars of the work see Rieu, i., p. 288; Morley, Descriptive Catalogue, pp. 84-86; Catal. Codd. Or. Lugd. Batav., vol. iii., p. 13; Ethé, India Office Lib. Cat., No. 444. A portion of the work has been translated into English by Dr. James Bird, and published under the title of "Political and Statistical History of Gujarat," London, 1835. See also Bayley, "The Local Muhammadan Dynasties: Gujarat," p. xix. *sq.* and p. 2 *sq.* (where a condensed translation of the earlier part of the work is given).

Written in fair Nasta'liq, with the headings in red.

Dated 25 Sha'bân, A.H. 1199.

‘ÂDIL SHÂHÎS.

No. 612.

fol. 271; lines 17; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

بسانین السلاطین

BASÂTÎN-US-SALÂTÎN.

A history of the ‘Âdil Shâhi kings of Bijâpûr to the conquest of the country by Aurangzib.

Beginning:—

سپاس گوکاگون و سناپیش اذ حد افزون مر صانعی را مزد که
بقدرت کامله و صنعت بالغه آخ

In Rieu, i., p. 319, where three copies are mentioned, the work is ascribed to گلام مرتضی Murtdâ, surnamed Sâhib Hadrat, المدعا به صاحب حضرت son-in-law of ‘Abd Ullah Sâhib, and the date of composition is given as A.H. 1237 = A.D. 1821. The author's name, Muhammâd Ibrâhîm uz-Zubayrî, محرر ابن موجز که فقیر حقیر, given in the preface to the present copy, agrees with that in Morley, Descriptive Catalogue, p. 79, and Ethé, India Office Lib. Cat., No. 455, and their date of composition, A.H. 1240 = A.D. 1824, is also found here on fol. 268*, where the author says that it is now the eighth year since the conquest of the whole Mahratta territory by the English in A.H. 1232 = A.D. 1816. In the subscription at the end of the present copy, the copyist, in agreement with Rieu, *loc. cit.*, ascribes the work to Hadrat Sâhib Hadrat, son-in-law of شاہ ‘Abd Ullah Husaynî, but gives A.H. 1240 = A.D. 1824 as the date of composition:—

تمت الرماله المسماة به بسانین (بسانین) السلاطین بعونه
وکرمہ - این کتاب مذکور که جدید در احوال عادلشاهیه باشان
دار الظفر بیجاپور در سنه ۱۲۲۰ هجری حضرت صاحب حضرت قبله

داماد حضرت حثایق آگاه شاه عبدالله حسینی مد ظله العالی
تالیف فرموده بودند . . .

After dwelling at some length on the value of history, the author enumerates six well-known authorities as those on whose writings he based his work.

The name of Mr. Grant, to whom, according to Rieu, the author intended to present this work, is not mentioned in our copy.

The work is divided into eight sections, called *Bustân* (garden), comprising the following eight reigns:—

Bustân I. Yâsuf ‘Âdil Shâh, who founded Bijâpûr, A.H. 919 = A.D. 1513, preceded by an account of the origin of the ‘Âdil Shâhi family, fol. 3^a.

Bustân II. History of Ismâ‘il ‘Âdil Shâh, who ascended the throne, A.H. 925 = A.D. 1519, fol. 14^a.

Bustân III. Ibrâhim ‘Âdil Shâh, A.H. 941 = A.D. 1534 (not A.H. 931 as given in Rieu), fol. 24^b.

Bustân IV. ‘Ali ‘Âdil Shâh, A.H. 965 = A.D. 1557, fol. 33^b.

Bustân V. Ibrâhim ‘Âdil Shâh, A.H. 988 = A.D. 1580; history of the foundation of Nauraspûr and the invention of the ‘Id-i-Nauras, fol. 71^b.

Bustân VI. Sultân Muhammad, A.H. 1037 = A.D. 1627, fol. 129^b.

Bustân VII. ‘Ali ‘Âdil Shâh II., A.H. 1048 = A.D. 1638, fol. 167^a.

Bustân VIII. Sultân Sikandar, A.H. 1083 = A.D. 1672, fol. 204^a.

The reign of Sultân Sikandar is followed by a brief summary of the reign of Aurangzib after his conquest of Bijâpûr, and the subsequent period down to the English conquest.

Written in careless Indian Ta‘liq, with the headings in red.

Dated 19th Dul-hijjah, A.H. 1241, corresponding to A.D. 1825.

The MS. is in a damaged condition.

QUTUB SHÂHÎS.

No. 613.

foll. 313; lines 15; size $9\frac{1}{2} \times 6$; 7×4 .

تاریخ سلطان محمد قطب شاهی
TÂRÎKH-I-SULTÂN MUHAMMAD
QUTUB SHÂHÎ.

A history of the Quṭub Shâhî dynasty of Golconda from its origin to A.H. 1025 = A.D. 1616.

Beginning:—

تحمیدیکه شهیار بلند پرواز اندیشه بساحت کمربای آن طیران
لشوان نمود الخ

In the preface the author, who does not mention his name, says that he was ordered by his royal patron, Sultân Muhammâd Quṭub Shâh, to make an abridgment of a history of that king's predecessors written by a servant of the Quṭub Shâhî court, not mentioned by name (یکی از چاکران این درگاه). The result was the present work. It is stated in the Khâtimah, fol. 305^b, that the author commenced the work towards the end of Sha'bân, A.H. 1026 = A.D. 1617, and completed it at the beginning of the following year, A.H. 1027 = A.D. 1618.

Dr. Rieu holds that the history from which the present work has been abridged "is in all probability the work which Firîshthâh was not able to procure, and which he ascribes to Shâh Khwur Shâh, a native of Iraq."

The work is divided into a Muqaddimah, four Maqâlahs and a Khâtimah, as follows:—

Muqaddimah.—History of Amir Qarâ Yûsuf Turkamân, and of his ancestors and children, fol. 3^a.

Maqâlah I.—History of Sultân Quli Quṭb-ul-Mulk, the founder of the dynasty, who died in A.H. 950 = A.D. 1543, fol. 31^a.

Maqālah II.—History of the reign of Jamshid Quṭb-ul-Mulk to his death in A.H. 957 = A.D. 1550, and of his son Subhān Quli, who was deposed after reigning a few months, fol. 103^a.

Maqālah III.—History of Ibrāhīm Quṭub Shāh, who died in A.H. 988 = A.D. 1580, fol. 127^b.

Maqālah IV.—History of Abu'l-Fath Muhammad Quli Quṭub Shāh, who died in A.H. 1020 = A.D. 1611, fol. 218^b.

Khātimah.—History of the reigning king, Abu'l-Muẓaffar Abu'l-Maṣṣūr Sultān Muhammad Quṭub Shāh, from his accession, 17th Dul-qādah, A.H. 1020 = A.D. 1611, to the end of A.H. 1025 = A.D. 1616, fol. 239^b. It ends with copious specimens of Sultān Muhammad Quṭub Shāh's poetical compositions.

In the concluding lines the author says that if chance favours him he will write further accounts of his royal patron.

See Morley, Descriptive Catalogue, pp. 82, 83; Leyden Catalogue, vol. viii., p. 10; Rieu, i., p. 320. The account of the Quṭub Shāhī kings, extending to the end of Muhammad Quli Quṭub Shāh's reign, A.H. 1020 = A.D. 1611, given in Briggs' Firishtah, vol. iii., pp. 321-484, is a short abstract of the present work.

Written in hasty Ta'liq, within red-ruled borders.

Dated Friday, 12th Rajab, A.H. 1171.

NIZÂMS.

No. 614.

foll. 31; lines 11; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

Historical memoirs relating to the military transactions which took place between Nizâm 'Ali Khân (A.H. 1175-1217 = A.D. 1762-1802), son of Nizâm-ul-Mulk Âsaf Jâh, and Bâjî Râo Peshwâ's son Raghû Nâth Râo, and other Mahratta chiefs.

Author: Muhammâd Fayd Bakhsh Qâdi, of Aurangâbâd, محمد فیض بخش قادری اورنگ آبادی.

Beginning:—

سپام لی قیام بیارگاہ داوری که ظل مکرمتش معین حکام اهل
اسلام است ال

— We learn from the preface that when Nizâm 'Ali Khân Bahâdur was marching against Raghû Nâth Râo, he asked the author to write down the events without any exaggeration. Hence the present composition.

The memoirs begin with the 22nd of Sha'bân, A.H. 1187 = A.D. 1773, and end with the defeat and flight of Raghû Nâth Râo towards the Narbadâ, 6th of Rabi' I, A.H. 1188 = A.D. 1774.

Written in careless Indian Ta'liq.

Not dated; 19th century.

No. 615.

foll. 34; lines 12; size $9\frac{1}{4} \times 5\frac{3}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

تاریخ عمامہ الملک

TÂRÎKH-I-'IMÂD-UL-MULK.

History of 'Imâd-ul-Mulk Gâzî-nd-Dîn Khân, son of Gâzî-ud-Dîn Khân Firûz Jang, and grandson of Nizâm-ul-Mulk Âsaf Jâh.

Author: 'Abd-ul-Qâdir Khân, alias Gulâm Qâdir Khân Jâ'isi, son of Maulavi Wâsil 'Ali Khân, قادر خان علام قادر خان، son of جائی ملازم سرکار انگریز بہادر این مولوی و اصل علی خان قاضی القضاۃ بیگان.

Beginning:—

قابل سجود ذات المعبد امیت کہ الوہیتیش تسلیم اہل اسلام و
ہندو و فرقہ نصاریٰ و یہود —

Gâzi-ud-Din Khân, with his original name Shihâb-ud-Din شہاب الدین, was appointed Amîr-ul-Umarâ, and afterwards Wazîr by the emperor Ahmad Shâh (A.H. 1161–1167 = A.D. 1748–1754) and 'Âlamgîr II. (A.H. 1167–1173 = A.D. 1754–1760). He received the title of 'Imâd-ul-Mulk Gâzi-ud-Din Khân from Ahmad Shâh, whom he imprisoned and blinded, and later on he assassinated 'Âlamgîr II. He was a poet and adopted the *takhallus* Nizâm. A copy of his *Diwân* is noticed in Rieu, ii., p. 720. For his life see Khizânah-i-Âmirah, p. 50; Ma'âsir-ul-Umarâ, vol. ii., pp. 847–856. Sprenger, *Oude Catalogue*, p. 273; and *Garcin de Tassy, Litt. Hind.*, vol. ii., p. 476.

The author does not give any title to the work, but in an endorsement on a fly-leaf at the beginning it is called Târikh-i-'Imâd-ul-Mulk.

The work comprises thirteen *Fâsîl*, as follows:—

- I. History of the ancestors of Nawâb Gâzi-ud-Din Khân 'Imâd-ul-Mulk; his birth, fol. 3^a.
- II. Revenue settlement by Abu 'l-Mansûr Khân Șafdar Jang, fol. 9^a.
- III. Șafdar Jang's contest with the Afghâns and the Rohillas. Gâzi-ud-Din Khân becomes Wazîr, fol. 9^b.
- IV. Dismissal of Gâzi-ud-Din Khân from the Wazârat and his re-instalment. Imprisonment of Ahmad Shâh, fol. 15^a.
- V. History of 'Âlamgîr II. Gâzi-ud-Din Khân is retained as Wazîr, fol. 16^a.
- VI. Gâzi-ud-Din Khân's displeasure with the Mahrattas. Ahmad Shâh Abdâli's advance, fol. 16^b.
- VII. Prince 'Ali Gauhar's march against Shujâ'-ud-Daulah by Gâzi-ud-Din Khân's advice, fol. 19^a.
- VIII. Raghû Nâth Râo, son of Bâji Râo, advances on Hindûstân. Gâzi-ud-Din Khân goes to Mathrâ with prince 'Ali Gauhar, fol. 19^b.
- IX. Imprisonment and death of Intizâm-ud-Daulab, son of Qamar-ud-Din Khân, A.H. 1170 = A.D. 1756, fol. 20^b.

- X. Gázi-ud-Din Khán sends his men to arrest prince 'Ali Gauhar, who faces them with fortitude and escapes arrest, fol. 20^b.
- XL. Rise of the Mugal army against Gázi-ud-Din Khán: murder of 'Alamgir II., fol. 22^a.
- XII. Ahmad Sháh Durráni advances to India for the second time at the request of Shuja'-ud-Daulah, Najib-ud-Daulah and Najib Khán. Rise of the Mahrattas, fol. 23^a.
- XIII. History of the reign of Sháh 'Álam Pádišháh, fol. 25^b.

The history ends with an account of the last days of Gázi-ud-Din Khán, followed by a short account of his descendants and children.

In the conclusion the author says that in A.H. 1211, corresponding with A.D. 1797, when he was in Lucknow, Sháh Abdáli of Kábul marched against India. At this juncture he came to know from reliable sources that Gázi-ud-Din Khán was in the service of Sháh Abdáli. Later on he says that after the Sháh's return to Kábul Gázi-ud-Din went to Kálpí, where he died and was buried.

W. Irvine, in his "Bangash Nawabs of Farrukhábád," Jour. As. Soc. Beng., vol. xlviii., part i., 1879, p. 130, says that 'Imád ul-Mulk died at Kálpí on the 10th Rabi' II., A.H. 1215 = 1st September, 1800, and was buried at the shrine of Shaykh Farid Shakarganj at Pákpatan.

Written in large Indian Ta'liq, with the headings in red.

Not dated; 19th century.

A note at the end, in the handwriting of the donor (Khán Bahádur Khudá Bakhsh Khán, C.I.E.), dated 13th June, 1893, says that the MS. was transcribed for him by Maulávi 'Abd-ul-'Aziz's son Maulávi 'Ali Asgar.

No. 616.

fol. 311; lines 14; size 9½ × 5½; 7 × 4.

آصف نامہ

ÂSAF NÂMAH.

A history of the Nižáms of Haydarábád, and especially of Nižám 'Ali Khán, son of Nižám-ul-Mulk Ásaf Jáh, who, after deposing and imprisoning his brother, Salábat Jang, assumed the government of the Deccan in A.H. 1175 = A.D. 1761, and reigned till A.H. 1217 = A.D. 1802.

Author: Tajalli 'Ali, تاجلی علی.

Beginning:—

امشعد ستایش بی آلایش مر احديرا مزد که از خلوت خانه غیب
هویت خود را به هویت غیب جلوه گر ساخت الل

The author was attached to the service of Nizām 'Alī Khān, and was not only an eye-witness of the events which he narrates, but took part in most of them. He deals at length with the history of his patron, and brings down the narrative to Shawwāl, A.H. 1206 = A.D. 1792, after which the work breaks off suddenly. It seems probable that the author died soon after that date.

On fol. 168^b the author designates the work آصف نامه Âṣaf Nâmah :—

درین مال مبارک فال فقیر مولف این آصف نامه را حکم عالی
شرف نخاذ پیوست الل

See Rieu, iii., p. 1037^a, II., where a copy of the work is mentioned under the title Tuzuk-i-Âṣafi, تذکرہ آصفی, and Ethé, India Office Lib. Cat., No. 467, where it is styled Tadkirah-i-Âṣafi, ذکرہ آصفی.

Contents:—

History of Nizām 'Alī Khān's predecessors, fol. 5^a.

History of Nizām-ul-Mulk Âṣaf Jāh I. (born A.H. 1082 = A.D. 1671, died A.H. 1161 = A.D. 1748), fol. 8^a.

History of Nawwāb Nāṣir Jang (died A.H. 1164 = A.D. 1750), fol. 17^a.

Reign of Ṣalābat Jang (deposed A.H. 1175 = A.D. 1762), fol. 22^b.

Reign of Nizām 'Alī Khān Âṣaf Jāh II. (born Shawwāl, A.H. 1146 = A.D. 1733, died A.H. 1217 = A.D. 1802), fol. 54^a.

The narrative suddenly breaks off with the following words, in the midst of an account of the famine which visited Haydarābād in A.H. 1217 = A.D. 1802 :—

به سبب هجوم و ازدحام گرسنگان و اوپاهاں که غیر از ہوج گوئی
حرفي بر زبان نهی آوردنند اگرچہ تادیب

Written in ordinary Indian Ta'liq, with the headings in red.

Not dated; 19th century.

No. 617.

foll. 95; lines 13; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

وقایع دکن

WAQÂI'-I-DAKAN.

A history of the Niżâms of Haydarâbâd from the origin of the Niżâmat to A.H. 1233 = A.D. 1817.

Author: Fayd Haqq Šiddiqi ul-Qâdiri ul-Chishti, alias Muhammad Fayd Ullah, فيہش حق صدیقی القادری الچشتی عرف محمد فیض اللہ.

Beginning:—

بعد حمد رب العالمین و لعنت سید المرسلین خاتم النبیین و آله و اصحابه —

In the preface the author tells us that he spent many years under the protection and patronage of Nawwâb Mumtâz-ul-Umarâ Bahâdur and Râjah Shâm Râj Bahâdur, and wrote the present work in A.H. 1236 = A.D. 1820.

Contents:—

History of Niżâm-ul-Mulk Âsaf Jâh (died A.H. 1161 = A.D. 1748), fol. 4^a.

Reign of Nawwâb Nâşir Jang (A.H. 1161-1164 = A.D. 1748-1750), fol. 6^b.

Reign of Salâbat Jang (A.H. 1164-1175 = A.D. 1750-1761), fol. 14^b.

Reign of Niżâm 'Ali Khân (A.H. 1175-1217 = A.D. 1761-1802), fol. 17^a.

Death of Niżâm 'Ali Khân and the accession of Sikandar Jâh, fol. 49^a.

The concluding portion of the work treats of the affairs in Haydarâbâd, brought down to A.H. 1233 = A.D. 1817.

Written in ordinary Indian Ta'liq, with the headings in red.

In the colophon, dated Thursday, 5th Dul-hijjah, A.H. 1241, the scribe علی غوثی says that he transcribed this copy by the order of Râjah Shambhû Parshâd Bahâdur.

HOLKARS.

No. 618.

fol. 177; lines 11; size 10 x 5 $\frac{3}{4}$; 6 $\frac{1}{4}$ x 3 $\frac{1}{2}$.

وقایع هولکر

WAQÂ'I-I-HOLKAR.

History of Jaswant Râo Holkar, son of Takûji Holkar, and brother of Kâshî Râo, whom he succeeded as chieftain of Indor, about A.H. 1217 = A.D. 1802. He became insane in 1806, and died in 1811.

Author: Mohan Singh, موهن سنگه.

Beginning:—

خداوندا ادای مرائب ٹنای که اولیا و انبیا کوس ما عرفناک حق
معرفناک زده باشند الٰہ

In the preface the author, after eulogising the reigning king Muhammad Akbar II. (A.H. 1221-1253 = A.D. 1806-1837), says that he wrote this work at the desire of Bakhsî Bhawâni Shankar, who played an important part in the history of the period.

The author completed the work in A.H. 1223 = A.D. 1808, for which he gives the chronogram کتاب لصریعن at the end.

Contents:—

Origin of the Holkar family; Malhar Râo, fol. 5^a.Takûji succeeds Malhar Râo, fol. 11^a.Raghû Nâth Râo, fol. 11^b.Death of Takûji and contest between his sons, fol. 22^a.Battle between Kâshî Râo and Malhar Râo in which the latter is killed, fol. 24^b.Jaswant Râo Holkar, fol. 27^b.History of Bhûpâl, fol. 28^b.Bhawâni Shankar enters the service of Jaswant Râo as Bakhsî, fol. 33^a.Internment of Jaswant Râo by Raghûji Bhonsla and the former's release by Bhawâni Shankar, fol. 35^a.History of Amir Khân, fol. 58^b.Jaswant Râo's battle with Lord Lake and the former's defeat, fol. 68^a.

The history of the remaining period is narrated year by year:—

History of the second year of Jaswant Rāo's administration,
fol. 72^b.

Third year, fol. 80^b.

Fourth year, fol. 84^b.

Fifth year, fol. 100^a.

Sixth year, fol. 104^a.

Seventh year, fol. 145^a.

The narrative closes with Jaswant Rāo's peace with the British, after which he proceeded to Bhāopūrah and Rāmpūrah, where, the author says, he was still living at the time of writing the present work (A.H. 1223 = A.D. 1808).

No copy of the work is mentioned in any other catalogue.

A good copy. Written in large neat Nasta'liq, with the headings in red.

Dated 4th Sha'bān, A.H. 1223, the second regnal year of Muhammad Akbar II.

Scribe: حسن اللہ

Valuable notes on geographical names, written in the same hand as the text, are occasionally found in the margins.

MYSORE.

No. 619.

fol. 115; lines 17; size 12 x 7½; 9 x 4½.

تاریخ حمید خان

TÂRÎKH-I-HAMÎD KHÂN.

Military transactions between Lord Cornwallis and Tipû Sultân, down to the conclusion of peace in A.H. 1206 = A.D. 1792, preceded by a short history of Haydar 'Ali.

Author: حمید خان Hamid Khân.

Beginning:—

بعد حمد و ثنای بی منتهای جناب کبریای الهی و پس از درود
نا معدود حضرت رحیل پناهی آن

The author says in the preface that he accompanied Lord Cornwallis on his Deccan campaign, and was an eye-witness of the events narrated by him.

The work, though modern, is of historical importance. I have seen no notice of it anywhere else.

Contents:—

Fol. 2 ^a .	ذکر احوال ترقی خاندان تیپه مسلمان —
Fol. 5 ^a .	ذکر عزیمت حیدر بیهادر خالف مرضی راجه و ذلواتی بکمل راجه کوچی و مذکری —
Fol. 7 ^a .	ذکر معاودت حیدر بیهادر بفتح و نصرت از ملک کوچی و مذکری و تسخیر ملک هر سه راجه ها —
Fol. 10 ^a .	ذکر مسلط شدن حیدر نایک بملک سریونگ پقн ورفتی بکمل نواب محمد علی خان صوبدار کرناٹک —

Fol. 12^a. ذکر لشکر کشی و توجه حیدر بعزم تسخیر ملک
بدنور و احوال قدامت ریاست رانی بدنور -

Fol. 15^a. ذکر اختلال احوال ریاست اهل پونه و بر داشتن
بعضی اهل کاران انجا رگهونانه راو نامی از خاندان
راجه ساهورا بحکومت انجا -

Fol. 21^a. ذکر روانه شدن نواب عالیجاه بهادر با تفاوت نواب
حیدر علیخان معده فوج سرکار و افواج همراهی نواب
موصوف و تعین شدن کرنیل بیلی بصلاح گورنر
چیناپشن همراهی نواب والاچاه بهادر و مقابله افواج
طرفین و زمیندار کنچی و کشته شدن کرنیل مذکور -

Fol. 25^a. ذکر معاودت نواب عالیجاه با ظهار تعلل و تعارض
و مختار ماختن نواب ظفر الدوله بهادر و نواب حیدر
علیخان بهادر را به جنگ و صلح با انگریزان -

Fol. 29^a. ذکر شکست خوردن فوج انگریز و کشته شدن
کرنیل بیلی -

Fol. 32^a. ذکر ورود فوج انگریز از بنگاله بسرکردگی کرنیل
بریس بهادر باعانت افواج سرکار کمپنی چهت مقابله
و مدافعت حیدر علیخان بهادر از ملک کرناٹک و
سوانحایکه در آن وقت رو نموده -

Fol. 36^a. ذکر داخل شدن چنریل سر ایر کوت بهادر چیناپشن
با فوج بنگاله و منصوبه جنگ با نواب حیدر علی
خان بهادر نمودن -

Fol. 47^a. ذکر عزیمت نواب حیدر علی خان بهادر بسمت
کرم کنده ظاهر بتریب ملاقات متعلقان مید صاحب
و در باطن بقصد انتزاع ملک بلهاری و کنی از قبضه
مرار راو -

Fol. 52^b. ذکر سرتایی کهندی راو قلعه دار سریرنگ پتن
که پروردۀ نمک و محل اعتماد نواب حیدر علیخان
بهادر زیاده از پسر و برادر بود و چنگیدن کهندی
راو مذکور با حیدر علی خان بهادر موصوف -

Fol. 54^a. ذکر رویداد مقدمۀ چنگ با قوم انگریز و فراسیس
در ولایت -

Fol. 62^a. ذکر صرافت مزاج گیپو سلطان با تنظام امور
ریاست بخبر رسی کمال و بعضی احوال معامله فهمی
سلطان مفتر الیه -

Fol. 65^b. ذکر عزیمت گیپو سلطان بملک ملیوار جهت
عرض و مخاصمه برای چند تعلق که رام راجه از
ولندیز (?) خرید کرده بود -

Fol. 68^a. ذکر روانگی کرنیل کاکریل بهادر با فوج بنگاله و
نامه نوشتن جانب لارڈ صاحب بنام راگهوجی
بهولسله در ناکپور و برایه رام پندهت صوبه‌دار
کتف در باب عدم مزاحمت لفکر انگریز از عبور
ملک آنها -

Fol. 69^b. ذکر عزیمت جانب مستطاب نواب معلی القاب
لارڈ کارنوالس بهادر بملک سریرنگ پتن برای اطفای
نایرۀ چنگ و فساد گیپو سلطان -

Fol. 81^a. آمدن راما شامی پالیکار چک بالاپور حضور و
ملزومت نمودن معرفت چیری صاحب بهادر و یافته
سند ایالت موروثی بالاپور مع مضافات بنگلور بهر
و دستخط حضور -

Fol. 82^b. ذکر عزیمت جانب مستطاب نواب معلی القاب
لارڈ کارنوالس بهادر بجانب سریرنگ پتن از راه
خانخان هیلی (?) و صعوبت آن راه -

ذکر تسخیر قلعه ندی درک عرف گردون مشکوه -
Fol. 88^b.

ذکر احوال متناس و حفانت قلعه بسرواج درک
Fol. 89^a.
که در اقصای ملک کلیکوت بساحل دریای شور واقع
است بسی و تردد کمپتوور کارلوالس بهادر بحیله
تسخیر در آمد -

ذکر مفتح شدن قلعه ماکری -
Fol. 91^a.

The heading under which the events connected with the peace are mentioned is omitted.

Written in ordinary Indian Ta'liq, on thick paper, with the headings in red.

Not dated; 19th century.

OFFICIAL MANUALS,
STATISTICAL ACCOUNTS, ETC.

No. 620.

fol. 565; lines 13; size $9\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

روزنامه شاد عالم

RÛZNÂMCHAH-I-SHÂH 'ÂLAM. ۷

A very large collection of statistical registers of the presents, *khil'ats*, etc. given by *Shâh 'Âlam* to princes, nobles, and others, and also of the presents which he received, interspersed with valuable historical information regarding events from the beginning of the thirty-first year to the end of the "forty-ninth" year of his reign. It is to be remarked that *Shâh 'Âlam* reigned for forty-seven years (A.H. 1173-1221 = A.D. 1759-1806), and not for forty-nine years.

Beginning without preface:—

سال سی و یکم از جلومن شاه عالم بادشاه خازی سنه ۱۳۱ موافق
بیست هشتم چوری سنه ۱۸۸۹ (probably a mistake for ۱۷۸۹)
حضرت چهان پناه بدار الغافه دهلی در قلعه مبارک تشریف فرما
اند.

The following note on the fly-leaf at the beginning, written by the scribe *مظہن لعل*, dated the 1st of June, 1810, states that the contents of this MS. are taken from the writings of *Rai Tek Chand*, the *Akhbâr Nawis* of the British Government:—

ترجمہ اخبار حضرت فردوس منزل شاه عالم بادشاه خازی از
مسودات رای ٹیکچند اخبار نویس مرکار دولتمدار انگریزی من

ابتدای میال می (و) یکم جلوس معلی لغایت آخر سال چهل و نهم انتقال
حضرت مغفور بخط بعده مظہن لعل بتاریخ یکم ماه چون سنه ۱۸۱۰
عیسوی اختتام یافت -

The occasions on which the presents were given or received are generally mentioned, arranged in chronological order. The MS. ends with an account of Shah 'Alam's death on the 19th of November, 1806.

Written in careless Indian Ta'liq.

Undated; latter half of the 19th century.

No. 621.

Foll. 163; lines 18-27; size 14½ × 8½; 12½ × 6.

دستور العمل سلاطین هند

DASTŪR-UL-'AMAL-I-SALĀTÎN-I-HIND.

A compilation relating to the administration, topography, and history of the Indian empire, from the time of Bâbur down to the reign of Shah 'Alam II., in the form of an office manual.

The work has no preface and begins with a list of the contents. The name of the author is not given anywhere in the work. The title "Dastúr Amal Salatin Hind" is endorsed on the binding.

The work, which seems to have been compiled from official records, contains instructions relating to the duties of officials and rules of conduct for civil servants; directions for the proper management of tax and revenue accounts; forms of public accounts and returns, muchalkás, sanads, receipts, and grants of various kinds; statistical accounts of shubabs; system of cultivation; notation of numbers, weights, currency, measurements, divisions of time and official calculations of every kind; historical and topographical accounts of important places; historical dates giving the exact time of birth and death and the period of reign of rulers; titulature of princes, wazirs and dignitaries, and miscellaneous notices.

Contents:—

History of Dihli and Akbarâbâd—the tombs of Salim Chishti, Mumtâz Mahal and Akbar, fol. 62b. Account of the rivers Jamnâ and Chanâb, fol. 80a. Bayânah, Fathpûr, Kâlpi,

Gawāliyar, Alwar, Nāraul, Qannauj, Mathrā, Ilāhābād, Awadh, Bihār, Bangālāh and Kābul, fol. 80b. The account of each Sūbah is followed by a list of the Sūbahdārs.

Account of the tombs of Khwājah Quṭb-ud-Dīn Bakhtyār Kāki, Khwājah bin Khwājah Kamāl-ud-Dīn Ahmad, Shaykh Nizām-ud-Dīn Auliyā and Shaykh Naṣīr-ud-Dīn Chirāg-i-Dihli, fol. 99a; Qadam Sharif, fol. 99b. The tombs of Malik Yār Parrān, Shaykh Salāh, Amīr Khusrāu, Sharaf Bū 'Alī Qalandar, Shāh Qāmūs, Shāh Jamāl-ud-Dīn Hānsawī, better known as Quṭb-i-Jamāl, Sultān Shihāb-ud-Dīn Gūrī, Sultān Shams-ud-Dīn, Sultān Naṣīr-ud-Dīn Gāzī, Sultān Firūz Shāh, Sultān Bahlūl, Sultān Sikandar Lodi, Humāyūn and Bahādūr Shāh.

Account of some of the sacred rivers and places of the Hindus, such as the Jamnā, the Ganges, the sacred well at Sarhind, etc., fol. 100a. In some places the rubrics are followed by blank spaces intended for the insertion of accounts.

Account of Lāhaur, Siālkot, Gujarāt, Patyālah, Sind, Multān, Kashmīr, Tattah, Ahmādābād, Ajmīr, Mewār, Mālwah, Khāndis, Berār, Āshām, fol. 103b. Account of Ceylon, Pegū, Portugal, China, fol. 126b.

List of Mansabdārs, fol. 133a.

Abstract from the Mahābhārat, fol. 156a-161a.

Written in ordinary Indian Ta'līq.

Not dated; 19th century.

میرزا رضی الدین ابن میرزا محمد عظیم علی این میرزا جهاندار شاه ولیعهد محمد بهادر شاه
A seal, bearing the inscription and dated
A.H. 1238, is found at the end of the MS.

No. 622.

fol. 477; size 12 \times 7½; 7½ \times 4.

A very beautiful and interesting MS. containing the military accounts of Mahārājah Ranjīt Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839.

The accounts may be divided under the following three main headings:—

I. Foll. 1b-135b. Infantry.

The account of each regiment is shown under the name of its commanding officer. Each regiment is divided into eight companies,

and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, *khalāsīs*, sweepers, etc., and other miscellaneous expenses, *e.g.*, repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

II. Foll. 136b-203b. Cavalry.

The account of each Risālah is shown under the name of its commanding officer. The pay and allowance of the officers attached to each Risālah are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

III. Foll. 204b-317b. Artillery.

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Mohammadans.

Foll. 318b-477a. Account of the Infantry resumed.

Hindi equivalents of all the Persian entries are given in red.

Written in clear *Nim-Shikastah*, in two columns.

The MS. is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated; early 19th century.

MEMOIRS AND TRAVELS.

No. 623.

foll. 120; lines 15; size 8 x 5; 4 $\frac{1}{4}$ x 2 $\frac{3}{4}$.

عبرت نامه

'IBRAT NÂMAH.

A rare work of great historical importance containing the memoirs of the author and of contemporary events from A.H. 1117 = A.D. 1705 to the death of Farrukh Siyar, A.H. 1131 = A.D. 1719.

Author: Mirzâ Muhammad bin Mu'tamad Khân bin Diyânat Khân,
مرزا محمد بن معتمد خان بن دیانت خان

The work is introduced by a short invocation in which the author gives the following particulars about himself and his work:—

الحمد لله على الطافه و افضاله ... اما بعد چنین گويد پنهان اميدوار
رحمت پروردگار مرزا محمد بن معتمد خان بن دیانت خان که این
ورقی چند امسی در تذكرة احوال خود که بطريق روز نامچه از وقت
ملزومت باشاد دین پناه ... ابوالظافر محي الدين محمد اورنگ (زیب
... تا آخر عهد باشاد شهید مظلوم محمد فخر سیر مغفور بعبارتی
بیتكلف صاف و ماده نکاشته قلم و قایع رقم میکردد و در ضمن
آن تقریباً بذكر سلاطین و امرای عالی شان و خیره نیز پرداخته
می شود

Mirzâ Muhammad is the author of another most valuable work, entitled Târikh-i-Muhammadi, containing notices of political events and a list of obituary dates of famous men from the earliest times to A.H. 1190 = A.D. 1776; see Rieu, iii., p. 895, where he is designated as Muhammad

bin Rustam bin Qubād. He was the master and maternal uncle of Muhammad Bakhsh, poetically surnamed Āshūb, who wrote the history of the life and reign of Muhammad Shāh in A.H. 1196 = A.D. 1782 (see Rieu, iii., p. 944), and who, in his preface to that work, quotes the present work as one of his sources, speaking of it in the highest terms.

We learn from this same *Tārīkh-i-Muhammadi* that the author's grandfather, Qubād Beg bin 'Abd-ul-Jalil ul-Hārīsī ul-Badakhshī, a native of Qandahār, had received the title of *Diyānat Khān* from Aurangzib, and died in Dihlī, A.H. 1083 = A.D. 1672. His father Rustam, afterwards *Mu'tamad Khān*, served under Aurangzib, and died, according to the author's statement on fol. 2^o of the present work, in a battle near Diwāpūr, at a distance of three *krohs* from the fortress of Wānkankīr, on Monday, 18th Jumādā II., A.H. 1117 = A.D. 1706, at the age of sixty-nine.

The statement is made on fol. 2^o that the author of the present work was born in Jalālābād, Kābul, on Friday, 21st Jumādā I., A.H. 1070 = A.D. 1660, which, he says, was in the 30th year of Aurangzib's reign (A.H. 1069–1119 = A.D. 1659–1707).

منه یک هزار و هفتاد هجری
مطابق مال سی ام از جلومن معاویت مائوم حضرت بادشاه مغفور
میروز ابو المظفر مصی الدین محمد اورنگزیب بهادر عالمگیر بادشاه

غازی. This, however, can scarcely be correct. The 30th regnal year of Aurangzib is A.H. 1098 = A.D. 1687. The author's statement in the *Tārīkh-i-Muhammadi*, that he had completed his nineteenth year at the time of his father's death (A.H. 1117), proves that he was born in A.H. 1098 = A.D. 1687, which is the 30th year of Aurangzib's reign. The wrong date یک هزار و هفتاد هجری, given in the present MS., is also found in the copies mentioned in Ethé, India Office Lib. Cat., Nos. 392 and 2834. He observes that he was introduced to Aurangzib by Nawwāb Rūh Ullah Khān on Saturday, 25th Jumādā II., A.H. 1115 = A.D. 1703, and received a *manṣab* of one hundred and fifty from the emperor.

میوانح مرزا
کتاب تواریخ عالمگیری
محمد حارثی
تاریخ محمد بن معتمد خان; see
Ethé, India Office Lib. Cat., No. 2834. The author himself does not
give any title to the work, but in the course of his narrative he calls
himself very often راقم این حضرت نامه.

The memoirs, written in simple style, are narrated with great chronological precision. The author deals not only with the transactions in which he took active part, but all the contemporary events of which he had cognizance. He speaks with undisguised dislike and contempt of

some of the leading and most influential men who took active share in the events recorded by him.

Only two other copies of the work, noticed by Dr. Ethé, *loc. cit.*, are known to us.

Contents :—

fol. 2^b.

واقع سال یک هزار و یکصد و همانزده (هفده هجری و رحلت واجد ماجد راقم مسطور محمد خان مرحوم - (read

fol. 3^b.

واقع سال یک هزار و یکصد و هیزده هجری و قضیه رحلت حضرت عالمگیر پادشاه -

fol. 4^a.

جلومن پادشاه زاده محمد اعظم شاه بهادر بر جای پادشاه مغفور بر تخت سلطنت و کوچ فرمودن از دکهن بطرف هندوستان بعزم چنگ با برادر بزرگ خود یعنی شاه عالم محمد بهادر شاه -

fol. 4^b.

واقع سال یک هزار و یک صد و نوزده هجری در موضع جاجور وقوع چنگ سلطانی و کشته شدن محمد اعظم شاه با پسران و امراء دفعیع المکان و مظفر و منصور شدن پادشاه شاه عالم بهادر شاه خازی -

fol. 6^a.

واقع سال یک هزار و یک صد و بستم هجری چنگ نمودن محمد کامبیش بن عالمگیر پادشاه با برادر بزرگ خود شاه عالم بهادر شاه خازی در خیدرآباد بمردانگی کشته شدن پادشاه زاده مومی الیه -

fol. 6^b.

واقع سال یک هزار و یک صد و بست و دویم هجری -

fol. 7^b.

واقع سال یک هزار و یک صد و بست و سیوم هجری -

fol. 8^a.

وقایع میال یک هزار و یک صد و بیست و چهارم هپه
و فوست شدن شاه عالم بهادر شاه پادشاه -

fol. 9^a.

الافق نمودن سلطانی للله بحسن تدبیر و حیله و تزویر
امیر الامرای ذو الفقار خان بهادر با همدیکر جنایت محمد
عظیم الشان بهادر -

fol. 10^a.

متصرف شدن محمد معز الدین جهاندار شاه خزائی
قاروی محمد عظیم الشان را بتدبیر امیر الامرای باخواری
مشهار الیه نقض عهد موافق نمودن با برادران دیکر
و وقوع جنایت با شاهزاده جهاندار بهادر و بعد از شکست
پشت و فیروزی خالب شدن جهاندار شاه و کشته شدن
جهانشاه با یک پسر کلان خود شاهزاده فرشنده اختبر
بخدمت قضا و قدر -

fol. 11^a.

پادشاه هدن محمد معز الدین جهاندار شاه و بشهادت
رسیدن نواب مصلحان و رستم دل خان و بقید افغان
و خانمان بیاد دادن جمعی از امرای عالمگیری و بهادر
شاهی -

fol. 12^a.

بدمیت آمدن شاهزاده محمد کویم پسر شاه محمد عظیم
الشان و بخدمت حم نامه ریان بشهادت رسیدن آن مظلوم
نوجوان -

fol. 13^a.

داخل شدن محمد معز الدین جهاندار شاه بدار الخلاعه
شاهجهان آباد و رسیدن اخبار خروج شاهزاده محمد فرج
میر پسر عظیم الشان بهادر از بگاله و تعین شدن شاه
زاده اعز الدین باتالیقی خواجه حسین المشاطب به خان
دوران بیدافعه و مقابله محمد فرج میر و بی جنایت منهزم

شدن این نایکاران نامرد و گریخته باکبرآباد رسیدن و مظفر
و منصور شدن محمد فرخ سیر بهادر -

fol. 15^a.

متوجه شدن محمد معز الدین چهاندار شاه به مقابله برادر
زاده یعنی محمد فرخ سیر بهادر با تفاوت امیر الامرا و
خانجهان وغیره ارکان سلطنت و بعد از اذ اذک جنکی
مهزم شده بدار الشلاffe رسیدن و پیای خود بدام اجل
افتاده بقتل آمدن و با دهان شدن محمد فرخ سیر بهادر -

fol. 17^a.

تفصیل مهزم و منکوب رسیدن امیر الامرا بخانه پدر
خود آصف الدوله اسد خان و متعاقب رسیدن چهاندار
دهان با لعل کنور معشوقة خود بر دووازه امیر الامرا و مقتید
شدن او بخانه امیر الامرا و ثانی الحال حسب الکم فرخ
شاهی حواله محمد تارخان قلعه دار تا رسیدن با دهان بدار
الشلاffe در قلعه محبوس ماندن -

fol. 20^a.

.... بقتل رسیدن امیر الامرا ذو الفقار خان بهادر
نصرت جنک خدار بسزای کردار و مقتول شدن محمد معز
الدین چهاندار شاه و بفتح و فیروزی داخل کهشین با دهان
والا جاه محمد فرخ سیر بهادر بدار الشلاffe شاه چهان آباد
و وقایع ممال یاک هزار و یاک صد و بیست و نیجم هجری
و گذاریش وقایع زمان سلطنت با دهان محمد فرخ سیر -

fol. 23^a.

تغیر و تقویض خدمات با دهانی از امرای سابق پامرا
حال -

fol. 27^a.

قتل شیخ قدرت الله الہابادی بی حکم با دهان بستگارگی
و مفاکی میر جمله معظم خان خانخانان و تفصیل احوال
مقتول مظلوم مشار الیه -

fol. 35^b.

چهن دوم سال یک هزار و یک صد و بیست و شش
هجری -

ib.

واقع سال یک هزار و یک صد و بیست و هفت
هجری -

fol. 38^a.

مرا جمعت امیر الامرا مظفر و مضور از دکهن بر اه راجه و تاله
و رفتن شایسته خان طفای یعنی حال بادشاه باوردن دختر
راجه اجیت منکه بن مهاراجه چسونت منکه راههور
بجهه همه وانگی بادشاه که معرفت نواب امیر الامرا با
راجه مومی الیه چنان قرار یافتند بود -

fol. 39^a.

وصول عرصه داشت نواب عبد الصمد خان بهادر دلیر
جنک مشتمل بر مزده اخبار گرفتار و دستگیر شدن گرو
گوبند سیاه روی مقهور سر کرده سکهان بی ایمان و
تفصیل احوال آن سک جهنمی و مریدان دوزخ مکان آن
پیر گهر مرید شقاوت نهان از ابعدا تا تاریخ تحریر این عمرت
نامه راستی بجان -

fol. 45^b.

در دولی زنانه نشسته از پنهانی طلب حضور بطريق
ایلغار در عرصه نه دوز بدار الغافه شاهجههان آباد رسیدن
و شب در همان مواری جویلی خود داخل شدن نواب
میر جمله معظم خان خانخانان بهادر

The account under the above heading begins with the
year 1128.

fol. 48^a.

کشته شدن سید شجاعت خان با رهه بدست کلانوتی -

fol. 51^b.

داخل دار الغافه شاهجهان آباد شدن خازیان لشکر
اسلام یعنی سرداران مغایره تورانی با گرفتاران و امیران
طایفه سکهه با گروی سیاه روی و پسرانش سر علته آن
مکان جهنم مکان واجب القتل و کشتنی و هر روز صد صد
کس را بقتل رسیدن از آن فرقه گردان ذلی و بیان وضعی
که پا آن هیئت دا خل شهر شدند -

fol. 54^b.

بیشوف ملازمت با دشاهی مشرف شدن مهاراجه دهراج
میرزا راجه جی مسکنگه مسای کپهواهه و تفصیل احوال ابا
و اجدادش -

fol. 60^b.

تفصیل احوال وزیر العمالک جمله الملك نواب آصف
الدوله اسد خان و قومش در ولایت ایران و هندوستان
و ذکر فوت مشارالیه -

fol. 62^b.

تفصیل و اجمال احوال خواجه محمد باسط و پدرش
خواجه جعفر برادر کلان صاحب الدله خاندوزان که
بمقتضای ترک الدلیا عمل نموده در لیام در رویشی جمع
اسباب امیری و شاهی دام تخریب آشنا و بیگانه یهی
کرده عالی را صید کید فریب و فسون خود ساخته بود
و بیدنام کردن نیکنامی چند دهل مشیخت خود نواخته -

fol. 64^b.

رخصت شدن مهاراجه دهراج میرزا راجه جی مسکنگه
مسای به تنبیه و گوشمالی چورامن جات و تفصیل
احوال قوم او -

fol. 66^b.

و قایع مال یک هزار و یک صد و بیست و نه هجری
هرج احوال مکرمان و پدرش نواب شیخ میر خان سمه

سالار حضرت خلد مکان محبی الدین محمد اورنگزیب
بهادر عالمگیر اثار الله برهانه -

fol. 67^a.

لقصیل احوال نواب حنایت الله خان مرحوم که اصلش
از مردم کشمیر است و پئتل و میدن پسر رشید شهید بی
گناهش بعداویت میر جمله ظالم مقاک -

fol. 73^a.

حسب الطلب از اکبرآباد بحضور آمدن سید امیر خان
... عالمگیری که موسوم بهیر عبدالکریم است و رقایم
کرایم از کلمات پادشاه جمع کرده مختار الیه است -

fol. 77^a.

وقایع سال یک هزار و یک صد و سی ام هجری پیش
آمد و ترقی ما فوق العقل و القياس محمد مراد کشمیری
مخاطب برکن اعتقاد خان بهادر فرخشاهی -

fol. 80^a.

مقرر شدن راقم عبرتname مرزا محمد بن معتمد خان
بضمط اموال جلال خان روھیله وطندار و مخدمن جلال آباد
مشهور که متصل تهانه بهون از توابع دیوبند متعلقه
فوجداری سهارنپور و از دارالعلاء شاهجهان آباد بمسافت
پنجاه کروه واقع است -

fol. 93^a.

صحت بادشاه و وزیر با همدیگر مجدداً و مصمم شدن
قصد ایمان بخلع بادشاه بلکه اسیر نمودن و کشتن او -

fol. 104^a.

حشو لقصیر میر جمله باعثه خطاب ترخان که در
سلطین خاندان چنگیزیه و دودمان عالیشان کورکانیه خطابی
و منصبی از آن بالاتر نیست -

fol. 105^a.

مئر شدن خدمت راهون بر اقم عربت نامه میرزا
محمد بن محمد خان مرحوم عالمگیر شاهی -

fol. 105^b.

و قایع سال یک هزار و یک صد و سی و یک هجری
و خود شدن ناصر خان بهادر ناصر جنک صوبه‌دار کابل
و شرح مجمل احوالش -

fol. 107^a.

روانه شدن راقم عربت نامه بر خدمت ماموره که
عبارت از پرگه داروک عرف راهون باشد از دارالخلافه
شاهجهان آباد بطرف پنجاب -

fol. 118^a.

کیفیت دستگیر کردن ساده‌ت بادشاه محمد فرج سیرا
و برآوردن شاهزاده محمد رفیع الدراجات ولد بادشاه
زاده محمد رفیع الشان را بر تخت سلطنت بر طبق اینچه
شیوع گشته مرقوم میگردد -

The memoirs were translated by Captain Jonathan Scott, 1786.

Written in a learned small Indian Nasta'liq, on thin paper, with the
headings in red.

Dated 'Azimābād (Patna) Monday, 8th Paus, year not given.
Apparently beginning of the 19th century.

No. 624.

fol. 187; lines 9; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ذكراً الأحوال

TADKIRAT-UL-AHWÂL.

The autobiography of Muhammad 'Ali Hazin.

Beginning:—

لحمدة و نساله الشفاعة و نعتصم بعروة الوثقى و نصلى على سيدنا
 المصطفى و آله و آله ألم

The author, about whom full details have already been given in our notice under No. 402, says in the conclusion of this work, fol. 186^b, that he wrote it in Shâhjâhânbâd, towards the close of A.H. 1154 = A.D. 1741, at the age of fifty-three.

The work has been published with an English translation, by F. C. Balfour, London, 1830–1831. For particulars see Garcin de Tassy, Mémoire sur la religion Musulmâne, p. 112; Rieu, i., p. 381; Ethé, India Office Lib. Cat., No. 677; Ethé, Bodl. Lib. Cat., No. 383; Sprenger, Oude Catalogue, p. 141. The work is variously known as تاریخ احوال شیخ حزین - ذکرہ شیخ حزین - حالت شیخ حزین - حزین, etc.

Written in bold Nasta'lîq, within gold and coloured ruled borders, with an illuminated head-piece and a double-page 'Unwâن. The original folios have been placed in new margins.

Dated A.H. 1162.

Scribe میر ابوالحسن خافی

No. 625.

fol. 55; lines 18; size $10\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

The same.

Another copy of 'Ali Hazin's memoirs, agreeing with the preceding copy.

Written in ordinary Indian Ta'lîq, on blue paper, within coloured ruled borders, with an illuminated head-piece.

Foll. 55^b-56^b contain a biographical notice of the author, copied from the *Nishtar-i-Ishq* by the father of the donor of this Library, Maulavi Muhammad Bakhsh, who in the conclusion says that the MS. was written by Sayyid Hasan 'Ali of the Sāran district. This colophon is dated the 3rd Ramadān, A.H. 1281 = 31st January, 1865.

No. 626.

fol. 100; lines 17; size 10 × 6½; 7½ × 4½.

حالات الحرميin

HÂLÂT-UL-HARAMAYN.

Account of the author's journey from Murâdâbâd to Makkah and Madinah, with a description of the holy places at Haramayn (Makkah and Madinah).

Author: Rafi'-ud-Din, رفیع الدین

Beginning:—

حمد و مهام خدای را عز و جل که واجب گردانید بر بندگان
خود حج خانه خود را الخ

Rafi'-ud-Din, son of Farid-ud-Din Khân Murâdâbâdi, was a pupil of Khayr-ud-Din Sûrati and Shâh Wali Ullah Dihlawi. From these, as well as from Shâh 'Abd-ul-'Aziz of Dihli, he derived his knowledge of Hadîq and Tafsîr, and he received his spiritual instruction from Shaykh Muhammad Gâns of Lahore. He died at Murâdâbâd, 15th Dul-hijjah, A.H. 1218 = A.D. 1803, expressed by the chronogram خورشید زمان. See Hâdi'iq-ul-Hanâfiyah, p. 463, and Ithâf-un-Nubalâ, p. 251, where the following works of the author are enumerated:

- قصر الامال بذكر سلوك الكثيير بذكر الصبيب - المال والمال
- ترجمة عين العلم - سلوك الكثيير بذكر الصبيب - المال والمال
- كتاب الاذكار - تذكرة المشايخ - كنز الصاب - شرح اربعين نوری
- تاریخ افغانیه and شرح ختنیة الطالبین - تذكرة الملوک

The author himself does not give any title to the work, but in the Ithâf-un-Nubalâ, *loc. cit.*, it is called *حالات الحرميin*.

The memoirs begin with Saturday, 18th Muḥarram, A.H. 1201 = A.D. 1786, and end with the beginning of Rabī' II, A.H. 1203 = A.D. 1788.

Written in ordinary Indian Ta'liq, sometimes diagonally.

Not dated. 19th century.

The MS. needs rebinding, but is wholly legible.

No. 627.

fol. 319; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

مسیر طالبی فی بلاد افرنجی

MASİR-I-TĀLIBI FI BILĀD-I-AFRANJĪ.

Narrative of the author's journey to Europe in A.H. 1213-1218 = A.D. 1798-1803.

Author: Abū Tālib bin Muḥammad Isfahānī, ابو طالب بن محمد اصفهانی.

Beginning:—

بعد حمد خداوند عالم که بخوبی هم بیو بی ادم و متم
خرایم انجمع عجز قوام است ال

Mirzā Abū Tālib Khān, or Abū Tālib Londoni, as he is generally called, is well known for his earlier and more useful work *خلاصة الأفكار*, noticed later on in this Catalogue. From the account which he gives at the end of that work (Library copy, fol. 248*), as well as at the beginning of the present work (fol. 4*-9*), we learn that his father, Hājī Muḥammad Beg Khān Wāṣil, belonging to a Turkish family of Ādārbāījān, was born in 'Abbāsābād, Isfahān. He came to India in his youth and entered the service of Abu'l-Maṣnūr Khān's Wazir and Muḥammad Qulī Khān. After the latter's death he went to Bengal, and died at Murshidābād, A.H. 1183 = A.D. 1769, at the age of sixty. The author's maternal grandfather, Abu'l-Hasan Beg, was also born at Isfahān, and served under Burhān-ul-Mulk. Abū Tālib was born in Lucknow, A.H. 1166 = A.D. 1752, and was brought up there under the protection and patronage of Shujāt-ud-Daulah. He subsequently went to Bengal, where he enjoyed the favour of Nawwāb Muẓaffar Jang Bahādūr for six years. In A.H. 1189 = A.D. 1775, when Asaf-ud-Daulah

succeeded his father as governor of Oudh, the author returned there with Sayyid Zayn-ul-Âbidin, and was appointed military officer by Mukhtâr-ud-Daulah. He soon became involved in the difficulties which followed the fall of his patron, and had to repair to Gorakhpûr, from which place he went to Calcutta in A.H. 1202 = A.D. 1787. He died in Lucknow, A.H. 1220 or 1221 = A.D. 1805 or 1806. Besides the works mentioned above, the author has left a *Diwân*, in which he adopts the *takhallus* Tâlib. See Ethé, Bodl. Lib. Cat., No. 1094. The poems have been edited, with an English translation, by George Swinton, in "Poems of Mirza Abu Talib Khan," London, 1807. A poem which he wrote on Lady Elgin's beauty has been translated by Hammer-Purgstall. He is also the author of a general history, entitled *Lubb-us-Siyar*, which he wrote in A.H. 1208 = A.D. 1793, see Rieu, iii., p. 895; Elliot, History of India, vol. viii., p. 298; N. Bland, Journal of the Royal Asiatic Society, vol. ix., p. 47. Abu Tâlib also wrote some treatises on ethics, music, prosody, and medicine, of which the first, entitled *Risâlât*, and the second, called *dr علم اخلاق*, are found at the end of the Library copy of his *Khulâsat-ul-Afkâr* (foll. 249^b-257^b).

In the conclusion the author says that on his return from Europe he landed in Calcutta on the 15th of Rabi' I., A.H. 1218, August, 1803, and immediately commenced to arrange his rough notes, and completed the work in A.H. 1219 = A.D. 1804, a date expressed by the chronogram *معطی علم و صنعت ادریج*, found in the British Museum copy (see Rien, i., p. 384). Like the India Office Lib. copy (Ethé, No. 2727), our MS. has the wrong reading *معطی علم و دانش اخراج* (which would give the date A.H. 964 = A.D. 1556), but the correct date A.H. 1219 is given in figures.

The *Masir-i-Tâlibi* has been translated into English by Charles Stewart, London, 1810. The text was printed by the author's son, Mirza Husayn 'Ali, Calcutta, 1812. A Persian abridgment of the work was edited by Dr. Macfarlane, Calcutta, 1827 (a copy of this abridgment is preserved in the Berlin Library (see W. Pertsch, Berlin Catalogue, p. 377). For other copies of the *Masir-i-Tâlibi* see, besides the catalogues quoted above, Ethé, Bodl. Lib. Cat., No. 1855; E. G. Browne, Cambridge Lib. Cat., p. 194; Rosen, p. 376.

Written in ordinary *Nasta'liq*, within red-ruled borders, with the headings in red.

Occasional marginal notes, written in English, are found in the copy. Not dated. 19th century.

No. 628.

foll. 382; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مرأة الاحوال جهان نما

MIR'AT-UL-AHWÂL-I-JAHÂN NUMÂ.

An interesting, useful and rare work, containing an account of the author's forefathers and the memoirs of his own life and travels.

Author: Ahmad bin Muhammad 'Ali bin Muhammad Bâqir ul-Isfahâni, commonly called al-Bahbahâni, احمد بن محمد علي بن محمد بابا، باقر الاشتہانی المشهور بالبهبہانی.

Beginning:—

الحمد لله الذي جعل العلما، ورثة الانبياء، و خضد مدادهم على
دماء الشهداء. آمين

The author, who was born in Kirmân Shâhân, A.H. 1191 = A.D. 1777, belonged to the famous Majlisi family of the Shi'ahs. He went to India in A.H. 1202 = A.D. 1787, and, after spending some years in travel, finally settled in 'Azimâbâd (Patna), where he wrote the present work in A.H. 1224 = A.D. 1809.

It would appear from the author's statement in the preface that one of his relatives Mirzâ Haydar 'Ali bin 'Aziz Ullah, of Isfahâni, had written a brief account of the Majlisi (i.e. the author's) family. Our author used that account for the first part of the present work, dealing with the history of the said family at sufficient length and bringing it down to a later period. The work is dedicated to Muhammad 'Ali Khân Qâchâr (d. A.H. 1237 = A.D. 1821), the eldest son of Fath 'Ali Shâh Qâchâr. The author's other compositions are enumerated on fol. 237^a.

The author tells us in the preface that the work consists of several volumes. He calls the present volume the first, which seems to be the only one extant. It is divided into five Matâlîbs and a khâtimah, as follows:—

Matâlib I. Account of the life and descendants of Mullâ Muhammad Bâqir Majlisi and his descendants, fol. 3^b.

Matâlib II. Account of Mullâ Muhammad Bâqir Majlisi and of his descendants, fol. 27^b.

Matâlib III. Life and descendants of Mullâ Muhammad Sâlih Mâzandarâni, fol. 37^b.

Maṭlab IV. Life and descendants of Āqā Muḥammad Bāqir Ḥṣfahānī, commonly called al-Bahbahānī, grandfather of the author, fol. 49*.

Maṭlab V. The author's own memoirs, divided into the following three Maqṣads:—

Maqṣad 1. The author's life from his birth, Muḥarram, A.H. 1191 = A.D. 1777, to his landing in Bombay in Ṣafar, A.H. 1220 = A.D. 1805, with accounts of the places which he visited in the course of his journeys:—

First, Kirmān Shāhān, his own birth-place, fol. 72*. Accounts of the following eminent men are given:—Mullā 'Abd-ul-Āḥad, fol. 73*; Mirzā Āḥmad, *ib.*; Mullā 'Abd-ul-Jalīl, fol. 73*; Mullā 'Alī Ridā, *ib.*; Muḥammad Ṣalīḥ, *ib.*; Mullā 'Abbās 'Alī, *ib.*; Hājī Ḥaydar 'Alī, fol. 74*; Shaykh Muḥammad Ibrāhīm, *ib.*; Mullā Muḥsin, *ib.*; Mirzā Zayn-ul-Ābidīn, fol. 74*. Nobles: Āqā 'Alī Qulī Beg, *ib.*; Murtadā Qulī Khān, *ib.*; Muḥammad Khān, fol. 75*; Hājī 'Alī Ridā Khān, *ib.*; Muḥammad Beg, 'Abd-ul-Majīd Beg, Āḥmad Beg and Naṣr Ullāh Beg, *ib.*; Āqā Muḥammad Khwurd Beg, *ib.* Chiefs: Mahdī Khān, fol. 75*; Hājī Shahbāz Khān, *ib.*; Mirzā 'Abd-ul-Majīd, *ib.*; Mirzā Qāsim, fol. 76*; Muḥammad Taqī Khān, *ib.*; Mirzā Ja'far, *ib.*

The author's departure from Kirmān Shāhān, 76*. Account of Baġdād, and of the tombs there, fol. 76*. Kāzīmāyn, fol. 78*; Ḥillah, *ib.*; Najaf, fol. 78*; Sayyid Muḥammad Mahdī Ṭabāṭabā'i and his descendants, fol. 80*. History of the Wahhābīs and of their raid upon Karbalā, fol. 83*. Qumm, fol. 88*; Yazdajīrd, fol. 89*; Nahāwānd, *ib.*; Hamadān, fol. 90*. The author's admission to the presence of Muḥammad 'Alī Khān Qājār, fol. 90*; Khān Jahān, *ib.*; Mirzā Abū Tālib, Qādī of Hamadān, and other 'Ulamā of that place, fol. 91*; Kāshān, *ib.*; Nā'in, fol. 91*; Yazd, *ib.*; Muḥanīmād Taqī Khān and his descendants, fol. 92*. 'Ulamā of Yazd, *ib.*; Tūn, fol. 93*; Mashhad, fol. 94*; descendants of Mirzā Mahdī Mashhadī, fol. 95*.

The author leaves Mashhad for Hindūstān, A.H. 1219 = A.D. 1804, fol. 95*; Bandar-i-Abbās, fol. 96*; Ṣahār, fol. 97*; Masqāt, *ib.*

✓ Maqṣad 2. The author's life in India. Description of the Śūbahs of India and the Deccan, fol. 98*. Festivals, rites, manners and customs of India, fol. 103*. Account of Pegū (پگو), fol. 121*.

The author's stay in Bombay, fol. 121*; account of Mahdī 'Alī Khān Khurāsānī and his descendants, fol. 123*; Tipūlī,

fol. 124^a; Poonah, *ib.*; Mirzā 'Alī Akbar, fol. 124^b; Tiljā-pūr, *ib.*

The author's arrival in Haydarābād, fol. 124^b; his interview with Amrī 'Alām Bahādūr, fol. 125^a. Account of Haydarābād, fol. 126^a; Nīzām 'Alī Khān Bahādūr and the ascendancy of the British over the Deccan, fol. 126^b; death of Nīzām 'Alī Khān, A.H. 1218 = A.D. 1803, fol. 128^a. Eminent men of Haydarābād, fol. 129^b; cemetery of Haydarābād, fol. 130^a; the author's illness, *ib.*; Nawwāb Shahryār-ud-Daulah, fol. 131^b; Munīr ul-Mulk, fol. 132^a; Nīzām Yār Jang, *ib.*; Mu'in-ul-Mulk, *ib.*; 'Alī Beg Khān Kirmānī, fol. 132^b; I'tisām-ud-Daulah, *ib.*; Khudā Bakhsh Beg, fol. 133^a; Āqā Ḥasan, *ib.*; account of Muḥammad 'Alī Khān Zand, fol. 134^a; 'Abd Ullah Khān Zand, fol. 135^a; descendants of Sayyid Ahmad 'Alī Khān Māzandarānī, fol. 135^b; Fayyād 'Alī Khān, *ib.*

Arrival of Muḥammad Nabi Khān, ambassador of Persia, in Bombay, fol. 137^b; Mirzā Mahdi 'Alī Khān's mission to Persia, fol. 138^a; Missions of Sir John Malcolm to Persia, fol. 138^b; interview of the author's father with Sir John Malcolm, fol. 139^b; death of Mullā Ismā'il, the author's travelling companion, fol. 141^b; the author's arrival in Maḡhīlī Bandar, fol. 142^a.

The author's journey to Calcutta, fol. 143^a; Jagan Nāth, *ib.*; his arrival in Calcutta, 15th Rabi' II, A.H. 1221 = A.D. 1806, and description of that city, fol. 143^b.

Journey to Murshidābād, fol. 146^a; Sheorāmpūr, fol. 146^b; arrival in Murshidābād, fol. 147^a; Bahū Begam, fol. 147^b; account of Murshidābād, fol. 148^b; Manī Begam, fol. 150^a; Nāzīm-ul-Mulk, *ib.*; the author's composition of the work entitled قویس لا یمودت and his completion of one volume, fol. 150^b; Nawwāb Mir Manklī, Mirzā Abu'l-Ḥasan Khān and Mirzā Ahmad, of Isfahān, Mir Ishāq Kirmānī and his two brothers, etc., *ib.*; history of Muḥammad Husayn Khafshānī, and of the rising of the Khafshānis, fol. 152^a; Mahtāb Rāt, fol. 158^a; Mirzā Muḥammad Husayn's arrival in Murshidābād, fol. 158^b.

The author's journey to 'Azīmābād (Patna), fol. 159^a; Rājmahal, *ib.*; Bhāgalpūr, *ib.*; arrival in 'Azīmābād, fol. 160^a; Nawwāb 'Abbās Quli Khān Bahādūr, fol. 161^a; Sayyid Kāzīm 'Alī Khān Bahādūr, son of Nawwāb Sayyid Naqī 'Alī Khān Bahādūr Zafar Jang, son of Sayyid Hidayāt 'Alī Khān Bahādūr Asad Jang, son of Sayyid 'Alīm Ullah bin Sayyid Fayyād Ullah Ṭabāṭabā'i, fol. 162^a; Mir Muḥammad Mu'min,

son of Mir Muhammad Yūsuf Bahbahānī, fol. 162^b; Āqā Zayn-ul-‘Abidin, son of Hājī Muhammad Qazwīnī, *ib.*; the author's departure from ‘Azimābād, fol. 163^b; Shāhsarāī, better known as Sasarām, *ib.*; the tomb of Sher Shāh, *ib.*; Banāras, its description, fol. 165^a; ‘Alī Hazīn and his tomb, fol. 166^a.

The author's journey to Faydābād, fol. 169^b; the Jaunpūr bridge, fol. 170^a; Sayyid Amjad ‘Alī Khān, *ib.*; Bhadarsah, fol. 170^b; Mir Subhān ‘Alī, fol. 171^a; the author's arrival in Faydābād, *ib.*; account of Faydābād, fol. 172^a; death of Burhān-ul-Mulk, *ib.*; death of Safdar Jang, fol. 172^b; contest between Shujā‘-ud-Daulah and the British, and the former's defeat, fol. 173^a; death of Shujā‘-ud-Daulah and the accession of Āṣaf-ud-Daulah, fol. 174^b; Muhammad Dārāb ‘Alī Khān Bahādūr, fol. 175^b; Mirzā Ḥasan ‘Alī, fol. 176^b. Nobles and chiefs: Mirzā Ġiyāṣ Muḥammad Khān, fol. 177^a; Muhammad Taqī Khān, fol. 177^b; Mirzā ‘Alī Naqī Khān Bahādūr, surnamed Mirzā Hajjū, fol. 178^b; Mirzā Ibrāhīm Khān Bahādūr, surnamed Mirzā Saīdū, *ib.*; Mirzā Muḥammad ‘Alī Khān Bahādūr, Mirzā Muḥammad Naṣr Khān, Mirzā Bandah ‘Alī Khān, Tarab ‘Alī Khān, Mullā Muḥammad Jawwād, Mir Kallū Fāḍil, Mir Najaf ‘Alī Fāḍil, fol. 180^a; the author's pupils in Faydābād, fol. 182^a.

His journey to Lucknow, and his arrival there, fol. 182^a; the author's life in Lucknow, fol. 182^b; the author's composition of رسالہ تنبیہ العالیین, fol. 187^a. Eminent men of Lucknow: Mullā Muqīm Kashmīrī, Āqā Bāqīr, Mirzā Ṣafī Qummī and his son, Sayyid Ja‘far Shūstārī, Mirzā Bāqīr, Mullā Muḥammad, entitled Khatā Shūstārī, fol. 188^b. Description of Lucknow, fol. 190^b; Āṣaf-ud-Daulah, fol. 191^b; removal of Mr. Cherry from Lucknow [see History of Āṣafūd Daulah (*Tafrihū'l Ghāfiḥīn*), by Abu Ta'lib, translated by W. Hoey, p. 120], and the arrival of Sir John Shore there with the assistance of Hasan Ridā Khān, fol. 196^b; death of Āṣaf-ud-Daulah, Rabi' I., A.H. 1212 = A.D. 1797, fol. 198^b; Nawwāb Wazīr ‘Alī Khān, *ib.*; Nawwāb Sa‘ādat ‘Alī Khān, fol. 201^a; good treatment of Nawwāb Wazīr ‘Alī Khān Bahādūr by the Governor at the time of the former's imprisonment, fol. 201^b; Mullā Muḥammad, son of Mullā Imām Qulī, fol. 203^b; assassination of Mr. Cherry, fol. 204^b; Mullā ‘Alī Bahbahānī's escape from the fort of Calcutta, fol. 205^b. History of Nawwāb Sa‘ādat ‘Alī Khān, fol. 206^b; praise of Hasan Ridā Khān, fol. 208^b; account of Mirzā Ja‘far, fol. 209^a; contest between the British and Daulat Rām Sindhiya, Jaswant

Rāī Holkar and the Jāts, fol. 210*; contest between Holkar and Sindhiya, *ib.*; account of the Sikhs, fol. 221*; the author's return to Faydābād, 7th Shawwāl, A.R. 1223 = A.D. 1808, fol. 215*.

Journey from Faydābād, and arrival in 'Azimābād, fol. 221*; Henry Douglas (Judge and magistrate of the city of Patna, see Alphabetical List of . . . Bengal Civil Servants, compiled and edited by Messrs. Dodwell and Miles, London, 1839, pp. 146-147), fol. 222*; Muḥammad Ṣādiq Khān, Mīr Yūsuf 'Ali Khān, Mirzā Rustam 'Ali, fol. 224*. Journey to Murshidābād, fol. 225*; Āqā Muḥammad Hasan Khurāsāni's departure to Persia *via* Calcutta, fol. 226*.

The author's journey to Jahāngīr Nagar (modern Dacca), fol. 226*; Nawwāb Nuṣrat Jang Bahādur, Nawwāb Shams-ud-Daulah, etc., *ib.*; the author's departure from Jahāngīr Nagar and his arrival in 'Azimābād, fol. 231*; Hasan Qulī Khān, Mīr Ashraf Husayn, Nawwāb Jān, Mirzā Mahdi Asad-Ullah Khān, fol. 232*.

Enumeration of the author's compositions, fol. 237*:-

- (1) حاشیة صدیق مسمی بمحمدیہ, composed in Kirmān Shāhān.
- (2) رسالہ نور الانوار در شرح آیه شریفہ بسم الله
- (3) کتاب دار الغرویہ فی الاحکام الالهیہ, composed in Najaf.
- (4) شرح مختصر نافع از اول تا بیست اغسال, composed in Qum.
- (5) رسالہ قوت لا یمودت, commenced in Murshidābād and finished in Lucknow.
- (6) رسالہ جواب مسایل مرعید آباد
- (7) ربيع الازهار, of which the author began (but did not finish) the composition on the boat during his voyage from Murshidābād to 'Azimābād.
- (8) جزو اول کتاب مخزن القوت شرح قوت لا یمودت, composed in Faydābād within four months.
- (9) رسالہ تحقیق المحتبین, composed in Faydābād.
- (10) جواب مسایل فیض آباد

(11) تاریخ نیک و بد ایام, composed in Faydābād at the request of Āṣaf-ud-Daulah's mother.

(12) تاریخ ولادت و وفات میادات اطهار, composed in Faydābād.

(13) تاریخ بغلی مسمی بقصة الاخوان, written in the Deccan.

(14) عقد الجوادر, written in Ḥaydarābād.

(15) رساله تنبیه الغافلین, written in Lucknow.

رساله کشف الربیب والمتین عن حکم صلواد الجمعة (16) و العبدین, composed in 'Ażimābād.

مجلد اول همین کتاب امسی که مسمی بمراد الاعوال (17) امسی, written during the course of his journey to India.

رساله کشف الشبهه عن حکم المتعه (18)

رساله احکام شکیات (19), written in Bandar-i-Abbás.

Note about the teaching licenses which the author obtained from the various 'Ulamā, fol. 238^a.

Maqsad 3. General account of Europe, followed by the history, institutions, manners, and customs of the English, and of the establishment of the British power in India, fol. 242^a.

Khātimah: Admonitions to kings and men of position, fol. 351^a. These admonitions should be 12 in number, but this copy contains only 9; the missing 3 are to be found on foll. 272^b–275^b of the second copy of the same work, described under next number.

A sketch of Persian history from the decline of the Ṣafawi kings to the author's time, which should form the concluding portion of the Khātimah is also absent here, but is found at the end of the second copy.

A full description of the contents, drawn up by the author, is found at the end, foll. 368–382. In the second copy this same list of contents is to be found at the beginning, foll. 1^b–14^a.

A copy of the work is noticed in Rieu, i., p. 385.

Written in ordinary, but quite legible, Indian Ta'liq, with the headings in red.

Not dated, 19th century.

No. 629.

foll. 276; lines 17; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The same.

Another copy of the preceding work, beginning with a summary of the contents as described in the preceding notice.

Beginning:—

الحمد لله والصلوة على رسوله وآلہ الخ

The text itself begins on fol. 15^b.

Written in ordinary Indian Ta'liq, with the headings in red.

Dated, A.H. 1225.

A note on fol. 14^a says that the collation of the copy was completed at Fatūhah (in Patna), Wednesday, the 27th of Sha'bān, A.H. 1228. The note is preceded by a seal, bearing the inscription فیض علی ائمہ عصری, and dated A.H. 1224.

Another note on the title-page says that one Sayyid Tafaddul 'Ali of Mugalpūrah, Patna, purchased this copy from Fayd 'Ali Khān, on Thursday, the 21st of Sha'bān, A.H. 1228.

Several impressions of the seals of Nawwāb Sayyid Vilāyat 'Ali Khān and Sayyid Khwurshid Nawwāb are found at the beginning and end of the copy.

No. 630.

foll. 145; lines 22; size $12 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

حیرت نامہ سفرا

HAYRAT NĀMAH-I-SUFARĀ.

Journal of the author's mission to England in A.H. 1224 and 1225 = A.D. 1809 and 1810, containing a minute account of his doings and sayings, and of the persons with whom he came into contact.

Author: Abu 'l-Hasan, son of Mirzā Muhammad 'Ali Shirāzī, ابو
الحسن ابن مرحوم میرزا محمد علی شیرازی

Beginning:—

بر مسیحان روزگار و چهاندیدکان تجربه کار الخ

The author was, as Dr. Rieu, p. 386, says, the original of the Persian ambassador so cleverly portrayed by James Morier in his "Haji Baba in England." We learn from the preface that he was sent on his mission to England by the Persian king Fath 'Ali Shāh Qājār (A.H. 1211-1250 = A.D. 1797-1834). He obtained the king's 'permission' for his journey on Tuesday, the 22nd of Rabi' I, A.H. 1224 = A.D. 1809, and set out on the same day from Teherān. He began his return journey from England on the 18th of July, 1810, and reached Persia by way of South America and Bombay. The last date mentioned in this copy is Tuesday, the 10th of Ṣafar, A.H. 1225 = A.D. 1810. He returned from England with Sir Gore Ouseley, and was accompanied on both journeys by James Morier, who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return he was honoured with the title of Khān by Fath 'Ali Shāh. In 1815 he was sent as Persian envoy to the court of St. Petersburg, in 1818 as envoy extraordinary to the court of St. James, and was subsequently appointed Minister for Foreign Affairs.

An account of his career will be found in Morier, Journey through Persia, pp. 220-223, Second Journey to Persia, Appendix; Sir H. J. Brydges, History of the Kājars, pp. 378 and 444; J. B. Fraser, Journey to Teherān, vol. ii., p. 3; Wm. Ouseley's Travels, vol. i., p. 2, *et passim*; Memoir of Sir Gore Ouseley, in "Biographical Notices on Persian Poets," p. 214, and Wm. Price, Journal of Sir G. Ouseley's Embassy, London, 1825.

The title of the work, given in Rieu and others, is Hayrat Nāmah, but in the preface, as well as in the colophon to the present copy, it is called Hayrat Nāmah-i-Sufarā حیرت نامه سفراء.

Written in fair Nasta'liq. The dates of the entries, written as headings, are in red.

The colophon, dated Tuesday, 8th Ṣafar, A.H. 1228, says that the copy was written by order of Sir Gore Ouseley, the English ambassador:—

تمس الكتاب بعون الله الملك الوهاب حسب الفرمودة سرکار
جالست آثار مشیر کمیر دولت علیه الکلیس من گور اوزلی بروند
پتسوید این اوراق که مسمی حیرت نامه سفراسست پرداخت و بتاریخ
منه شنبه هشتم شهر صفر مسنه ۱۲۲۸ مطابق نهم ماه فبروری مسنه
۱۸۰ (sic) سنت اختتام پذیرفته -

No. 631.

fol. 124; lines 14; size $8\frac{1}{2} \times 6$; $5\frac{1}{4} \times 3\frac{1}{2}$.

ربدة الاخبار في سوانح الاسفار

ZUBDAT-UL-AKHBAR FI SAWANIH-
IL-ASFAR.

A rare and interesting work, containing a narrative of the author's journey to Arabia and Persia.

Author: 'Alī Mirzā ibn Mirzā Abū Ṭālib Dihlawi, 'Azimābādī,
علي بن مرتضى أبو طالب دهلوى متواتنا حظيم آبادى مسكنى -

Beginning:—

ميهان الذى اسرى بعده ليلا من المسجد العرام . . . اما بعد
بو خاطر دریا مقاطر میانان قلزم یمیش آن

The author, originally belonging to Dihli, was a resident of 'Azimābād (Patna). The prose in this work is largely interspersed with poems of his own composition, and in these he adopts the poetical nom de plume Maftūn. He dedicates the work to the Wazir Amin-ud-Daulah Nāṣir Jang, whom he eulogises in the preface and to whom he addresses a poem on fol. 3*.

According to the author's statement in the preface, fol. 4*, the work is divided into three Muhiṭs, each subdivided into several Anhār. The library possesses only the first two Muhiṭs, in two separate volumes. The present MS. comprises the first Muhiṭ, subdivided into nine Anhār, as follows:—

Nahr I. The author's departure from 'Azimābād, 8th Rabi' II.,
A.H. 1241 = A.D. 1825, fol. 5*. His journey to Calcutta
by boat. Account of Bārh, fol. 6*; Bhāgalpūr, fol. 6*;
Rājmahal, fol. 6*; Hungli, fol. 7*.

Nahr II. His stay in Calcutta; description of that city, fol. 8*.

Nahr III. Departure from Calcutta; his difficulties, fol. 12*.

Nahr IV. Voyage to Jiddah. Account of Kāli Saylān; its
curiosities, fol. 14*.

Nahr V. Account of Mokhā, fol. 31*.

Nahr VI. Arrival in Jiddah; its description, fol. 39*.

Nahr VII. Journey to Madinah; description of that city, fol. 53*.

Nahr VIII. Journey from Madinah to Makkah, fol. 77*.

Nahr IX. Arrival in Makkah; account of that city; description
of the Haram, tombs, mosques, and other places of sanctity,
fol. 77*.

The volume, which contains the first part of the narrative, closes here with the author's return to Jiddah, where he stayed in the house of Mir 'Abd Ullah.

At the end of this copy is found a chapter comprising the author's instructions and directions to the three classes of pilgrims and travellers, viz. the rich, those of moderate means, and the poor. In this the author points out the difficulties of the journey at different places, the means of comfort and necessary provisions for travellers, the care and precautions which they should take at some places, and so forth.

Written in Indian *Nasta'liq*, within gold-ruled borders, with a modern illuminated frontispiece and a faded double-page 'Unwān' at the beginning. The headings are written in red.

The colophon, dated 'Azimābād, 25th Rajab, A.H. 1246, says that the MS. was written at the author's request by his brother Mirzā Amir 'Ali of Shāhjahānābād, then residing at 'Azimābād:—

الحمد لله رب العالمين كه محيط اولی كتاب زبدة الاخبار في موانع
الاسفار بعرصه يك شهر در شهر عظيم آباد بتاریخ بست و پیغم شهر
رجب المُرْحَب سنه ۱۲۴۶ هجری . . . از خط خام مرزا امیر علی
موطن شاهجهان آباد باشندۀ حال عظیم آباد بحسب الارهاد . . .
جناب بهائی صاحب قبله و کعبه ام جناب حاجی علی مرزا صاحب
قبله که مصیفیش ذات معدوح است صفت اختتام پذیرفت .

The MS. is water-stained. Some folios at the beginning are loose.

No. 632.

fol. 178; lines 14; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

The Second *Muhiṭ* of 'Ali Mirzā's *Zubdat-ul-Akhbār*, in continuation of the preceding copy.

Beginning:—

المحيط الثاني في شوص المغار الراخيرة من الاسفار . . . بر ارباب
عقول ملیمه و ارباب فطالن صمیمه و مشتریان جواهر نفییسه آنچ

It consists of seven *Anhār*, as follows:—

Nahr I. (without heading). Account of the author's voyage from Jiddah to Muscat, fol. 5*.

Nahr II. Account of Muscat, fol. 12*.

Nahr III. Departure for Mashhad, 24th Rabi' II., A.H. 1242 = A.D. 1826, fol. 32^a; Shiraz, fol. 36^a; Háfiyah—description of the tomb of Háfiyah, fol. 53^b; Sa'diyah and the tomb of Sa'di, fol. 54^b; Kázarún, fol. 65^a.

Nahr IV. Journey to Iṣfahān, and account of the places visited on the way to that city, fol. 72^b; description of Iṣfahān, fol. 178^b.

Nahr V. Journey to Teherān, fol. 103^b; Kāshān, fol. 106^b; Nasrābād, fol. 107^b; Qumm, fol. 108^a; Teherān, fol. 116^a.

Nahr VI. Stay in Teherān. Short history of Fath 'Ali Sháh and his sons, with a brief account of the disturbances which took place at the time (A.H. 1242 = A.D. 1826) in connection with Russia, fol. 121^b.

Nahr VII. Journey from Teherān to Mashhad, fol. 137^b; Simnān, fol. 142^b; Dāmgān, fol. 146^a; Nīshāpūr, fol. 151^b; Mashhad, fol. 154^a.

The MS. ends with a topographical account of Mashhad and a detailed description of the sacred tomb of 'Ali Músí Ridá (the eighth Imám of the Shi'ahs), which he visited on Monday, the 8th of Dul-hijjah, A.H. 1242 = A.D. 1826.

In the concluding lines, fol. 177^a, the author tells us that after visiting the Imám's tomb he returned to Teherān on Friday, the 7th of Safar, A.H. 1242, and that he will give a further account of his journey in the third Muhîj :—

پیارین ھفتم شهر صفر المظفر روز جمعه صعیماً سالماً من آفاب
السفر داعل دار العلاقه طهران گردید و مال و امیاب جمیع اهل
قاویله از دست بر ترکیابه محروس و محفوظ ماند. دیگر حالات در
محیط ثالث انشاء الله تعالیٰ دیپ کتابت خواهد یافت.

The narrative is interspersed throughout with poems composed by the author in praise of the sacred places, tombs, etc., as well as in commemoration of the dates of his visits to some of the places. Topographical and historical accounts of principal buildings and sacred places, particularly of those at Makkah and Mashhad, are given in detail. Curiosities, peculiarities of countries and the manners and customs of their inhabitants, and other interesting information, have been generally noted down. Short notices of the persons whom the author happened to meet in the course of his journey are also given.

A valuable copy, because written by the author himself. Fair Nasta'liq within gold-ruled borders, with a tasteless frontispiece of modern type and a double-page floral 'Unwân at the beginning. The headings are written in red.

The colophon, dated Wednesday, 9th Jumada II., A.H. 1249, runs thus:—

تمام شد و حسن اختتام يافت ابن محجج ثالی از کتاب مستطاب
ربدة الاخبار في سوالح الامصار از علم شکسته رقم مؤلف حکیم مرایا
لتحصیر حاجی علی مرزا ابن مرزا ابو طالب مرحوم بتاريخ نهم ماه
جمادی الثاني روز چهار شنبه سنه ١٢٤٩ -

عبد الراجی علی مرزا حاجی

The author's seal, bearing the inscription علی مرزا حاجی, is found at the beginning and end of the copy.

The following Arabic verses, composed in praise of the work by Ahmad bin Muhammad ul-Yamanī, commonly called Shirwānī, are written in his own hand on the title-page:—

الحمد لله وحده - للشیخ العلی احمد بن محمد الیمنی الشهیر
بالهروانی سامعه الله تعالی -

هذا کتاب علی کله حسن
صحت احادیثه في العرب والعجم
القالظه درر في طیها غور
من نشرها ضاع نشر المسک في الامم
طالعته فوجدت المعجبات به
کالمطریات لاهل الذوق والحكم

The author of the above verses is evidently identical with the author of the famous work *Nafhat-ul-Yaman*, printed in Calcutta, 1861; lithographed in Bombay, A.H. 1286 and A.H. 1297; Hugli, A.H. 1257.

The MS. is loose in the binding.

GEOGRAPHY
AND COSMOGRAPHY.

No. 633.

fol. 264; lines 19-23; size $12 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

نرہۃ القلوب

NUZHAT-UL-QULŪB.

The well-known cosmographical work, dealing more especially with the geography of Persia.

Author: Hamd Ullah bin Abi Bakr bin Hamd ul-Mustanfi ul-Qazwini,
حمد الله بن أبي بكر بن حمد المستوفی القزوینی

Beginning:—

چون واهب موهب بی علت علت کلمته که مبدع مختراعات
و مختراع مبدعات ام است آن

The author, who has been already mentioned, No. 453, as the author of the *Tārikh-i-Guzidah*, tells us in the preface to the present work that he compiled this work from the following four Arabic works:—

(۱) صور اقالیم بتالیف ابی زید احمد بن سهل البهی

(۲) کتاب البیان بتالیف احمد بن ابی عبد الله

Rien i., p. 418, reads: کتاب التبیان (a reading also found in a copy in the Būhār Library), and holds that it is perhaps the *Kitāb-ul-Buldān* of Ahmad bin Abi 'Abd-illah Muhammad al-Barqī.

(۳) مسالك الملائكة بتألیف ای قاسم عبد الله بن
خرداد خراسانی

(The Bûhâr Library copy and Hâj. Khal., vol. v., p. 509, also
read 'Abdullah; but Rieu has 'Ubayd Ullah.)

(۴) جهان نامه

The author of the last work is not mentioned, and a space for
the insertion of his name is left blank. In the Bûhâr Library
copy the words بعضی استادان, written in red, are found in
place of the author's name.

Hamd Ullah also mentions several other works which he consulted for
the present composition.

The exact date of the completion of the work is not given, but
A.H. 740 = A.D. 1339 is mentioned in several places as the current year.

The work is divided into a Fâtihah, three Maqâlât, and a Khâtimah,
described in detail by Rieu, *loc. cit.*

See Hâj. Khal., vol. vi., p. 330; Reinaud, Géographie d'Aboulféda,
p. clv.; Sir Wm. Ouseley's Collection, No. 448; Barbier de Meynard,
Dictionnaire Géographique, p. xix.; G. Flügel, vol. ii., p. 514; Munich
Catalogue, p. 64; Ethé, Bodl. Lib. Cat., Nos. 406-412; Browne, Camb.
Univ. Lib. Catalogue, pp. 201-202; S. de Sacy, Mémoires sur diverses
antiquités de la Perse, pp. 234, 235. An extract is published by B. Dorn,
Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. 81-87.

The third, or the geographical, part of the work has been edited by
G. Le Strange in the Gibb Memorial Series, 1915, and a translation of
the same by him is in preparation.

Written in fair Nasta'liq, within gold and coloured ruled borders,
with a faded head-piece.

Dated A.H. 1814.

Scribe حلام حسن جواهر رقم

No. 634.

fol. 458; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

I. Foll. 1^۱-157^۱. عجائب المخلوقات 'Ajâ'ib-ul-Makhlûqât.

The well-known Persian translation of the first part of the Arabic
cosmography of Zakariyyâ bin Muhammad bin Mahmûd ul-Kamîni
ul-Qazwîni (ذکریا بن محمد بن محمود الکمونی التزوینی *d. A.H. 682 =*
A.D. 1283), described in G. Flügel, vol. ii., pp. 506-508, under the title
تحفة الفرائض

Beginning:—

العظمة لك والكبريا. بخلافك اللهم يا قائم الذات ومحبض
الغيراء الح

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumādā I., A.H. 890 = A.D. 1485; but the date of transcription of the present copy, as given in the colophon, is 15th Rabī' II., A.H. 840 = A.D. 1436. This shows that A.H. 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-nd Dīn Shāpūr bin 'Uṣmān, mentioned by Rieu ii., p. 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A.H. 1284; another edition was lithographed at Teherān, A.H. 1264. See Trübner's Record, No. 45 (May 15, 1869), p. 467; W. Pertach, Berlin Catalogue, p. 367; Ethé, Bodl. Lib. Cat., Nos. 397 and 398; Ethé, India Office Lib. Cat., Nos. 712 and 713; Cat. des MSS. et Xylographes, p. 258; De Sacy, Chrestomathie Arabe, 1st ed., iii., p. 414; Hāj. Khal., iv., p. 188; etc. The Arabic text has been edited by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868.)

The colophon runs thus:—

تم المجلد الاول ترجمته كتاب من عجائب المخلوقات بعون واهب
المصوّعات وصلي الله على سيد منزل البركات وعزه الطيب
والظاهرات في تاريخ خامس عشر ربيع الآخر سنة اربعين وثمانمائة
من هجر خير البرية - كتبه حاجي علي الجبلي

II. Fol. 157. A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning:—

سپام بیقیاس که مثابع اوہام افہام از ادراک مطالع آن
عاجز آید الح

The translator, who calls himself 'Abd-ur Rāshid, surnamed Bāyazid ul-Bushunki, عبد الرشید المدعو بايزيد البشنكى, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two

pages. The work is defective towards the end, and breaks off with the following words:—

و در هر سه روز یک نوبت چه خود را شیر می دهد و تولیت
فرزند خود بخوردن سوساز میکند. و اما خواص

Both the works, written in learned *Nasta'lîq*, by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head-piece at the beginning of the first work.

No. 635.

fol. 31; lines 27; size 10 x 6½; 8 x 4½.

عجائب البلدان

'AJÂ'IB-UL-BULDÂN.

A compendium of Cosmography.

Beginning:—

شکر و سپاس و حمد بیهیا من مرصاعی را که شاه قدرت او به
برکار تصویر و بقلم تقدیر صفات افلاک را بدرر میمین توافق و
لوابت بیاراست ال

Neither the name of the author nor the title of the work is given in the body of the work, but on the title-page the MS. is endorsed as لَسْخَةِ عَجَائِبِ الْبَلْدَانِ. The date of composition also is not given, but from the date A.H. 968 = A.D. 1560, incidentally mentioned on fol. 3^o, we can infer that the work was written in, or after, that year. The author occasionally refers to the صور الاعالم, and most frequently to the تحفة الغرائب (see No. 634, *supra*).

The work is divided into a *Muqaddimah*, three *Maqâlahs*, and a *Khâtimah*, as follows:—

Muqaddimah. On the notions of geometry, fol. 1^o.

Maqâlah I. On Eras, viz. the *Rûmî*, the Arabic, the Persian, and the *Jalâli*, fol. 2^o.

مقاله اولی در معرفت مبدأ، مآلها و تواریخ -

Maqâlah II. The spheres, heavenly bodies and elements, divided into ten Faâls, fol. 3^b.

مقالات دویم در معرفت هیئت اخلاق و کواکب بطرق اجمال -

Maqâlah III. The inhabited quarters of the globe, and the climates, fol. 9^b.

مقالات سوم (دویم) در معرفت زمین و اقسام او باقالیم -

Khatimah. The geographical portion, fol. 23^b.

خانمه (مقالات سیم) در تعداد بلاد و ولایات و جهال و بخار و اهار و بحرانی که در ربع مسكون است -

A map of the world is given at the end.

Written in learned Naskh, the headings in red, with a small illuminated head-piece.

Not dated; apparently 17th century.

No. 636.

fol. 415; lines 25-31; size 10 $\frac{1}{2}$ x 6 $\frac{1}{2}$; 8 x 4 $\frac{1}{2}$.

هفت اقلیم

HAFT IQLIM.

A geographical, historical, and biographical encyclopaedia.

Author: Amin Ahmad Râzi.

Beginning:—

خود هر کجا کمی آرد پدید

بیام شدا سازد آنرا کلید

Amin Ahmad Râzi, better known as Amin Râzi, was a native of Ray, and belonged to a respectable family of that place. Many of his relatives and ancestors were men of great literary attainments and held influential offices at royal courts. His father, Khwâjeh Mirzâ Ahmad, was the

Kalāntar (Mayor) of Ray under Shāh Tahmāsp Ṣafawi (A.H. 930-984 = A.D. 1524-1576). His paternal uncle, Khwājah Muhammad Sharif, commonly known as Hīrī Rāzī (d. A.H. 984 = A.D. 1576), has already been mentioned in this catalogue, vol. ii., No. 244, in connection with a copy of his very rare *Diwān*. The celebrated I'timād-nd-Daulah, father of the famous Nūr Jahān Begam, and the all-powerful Wazir of Jahāngir, was the first cousin of our author. Writing of Āgrah, Amin showers praises upon Akbar, of whom he speaks in the present tense.

See Haj. Khal., vol. vi., p. 501; Quatremère, Notices et Extraits, vol. xiv., p. 474; Sam. Lee, Travels of Ibn Batuta, p. xiv.; Ouseley's Travels, vol. ii., p. 402, Ouseley's Collection, No. 378; Bulletin de la Classe Philologique, St. Petersburg, vol. iii., p. 221; Blochmann, Ā'īn-i-Akbarī, vol. i., p. 508. See also Rieu, i., p. 335; Stewart's Catalogue, p. 20; Camb. Univ. Lib. Cat., p. 188; Ethé, Bodl. Lib. Cat., No. 416. A detailed description of the contents of the work is given in Ethé, India Office Lib. Cat., No. 724. A copy of the work is preserved in the Būhār Library. Two other copies exist in the Library of the Asiatic Society, Bengal. The work is being edited in the Bibl. Ind. Series.

The author completed the work, after six years, in A.H. 1002 = A.D. 1593, for which he gives the chronogram **تصنیف امین احمد رازی**.

The work is divided, as its title would suggest, into seven Climates. Under each country or town the author gives an account of the place and its history, followed by biographical notices of eminent 'Ulamā, saints and poets to whom it has given birth. To these last the author has devoted the largest space, giving us biographical sketches of more than 1550 writers and quoting copiously from their writings.

Contents:—

- First Iqlim, fol. 2^b.
- Second Iqlim, fol. 11^a.
- Third Iqlim, fol. 32^a.
- Fourth Iqlim, fol. 161.
- Fifth Iqlim, fol. 339^a.
- Sixth Iqlim, fol. 392^a.
- Seventh Iqlim, fol. 407^a.

The original work is followed by a fragment of the *Akhlaq-i-Nāsiri*, viz. the sixth *Fasl* of the third *Maqālah*, occupying fol. 409-415.

The copy bears occasional marginal notes and emendations. Some folios at the beginning are misplaced.

Written in fair *Nasta'liq*, except fol. 409-415, which are written in bold *Nim-shakast*, and fol. 2-3, written in ordinary *Ta'liq*.

Not dated; apparently 17th century.

No. 637.

fol. 639; lines 17; size $10\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

حديقة الاقاليم

HADIQAT-UL-AQALIM.

A very extensive geographical encyclopaedia, containing a detailed description of the seven climates, with many historical, biographical, and literary records.

Author: Murtadā Husayn, known as Allāh Yār 'Uṣmānī Balgrāmī,
مرتضی حسین المخاطب الله یار عثمانی بلگرامی

Beginning:—

حمد بیحد مر عدای عز و جل که لسان عالمیان در ادای شکری
شیرین بیان امسع الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The author, who was born in Balgrām, A.H. 1132 = A.D. 1719, tells us in the preface that in his tenth year, A.H. 1142 = 1729, he entered the service of Mubāriz-ul-Mulk, the Shābahdār of Gujarāt, and, till A.H. 1187 = A.D. 1773, successively served under the following distinguished Indian Amirs: Sayyid Sa'ādat Khān and his son-in-law Ṣafdar Jang, Shābahdārs of Oude; Muḥammad Kāzim Khān, Nāzim of Bengal; 'Ali Quli Khān Dāgistānī, the author of the well-known work Riyāḍ-ush-Shu'arā, noticed later on in this Catalogue; and Ahmad Khān Bangash, Ra'is of Farrukhābād. In A.H. 1190 = A.D. 1776, he obtained an introduction to Captain Jonathan Scott, who appointed him one of his Munshīs, and requested him to write the present work.

The author follows in the main the system of Amin Rāzī's Haft Iqlīm, but deals at considerable length with India, giving full historical accounts of the latest period, particularly of transactions in Bengal, Oude and Bihār.

Contents:—

- Preface, fol. 1*.
- First Iqlīm, fol. 4*.
- Second Iqlīm, fol. 28*.
- Third Iqlīm, fol. 154*.
- Fourth Iqlīm, fol. 424*.
- Fifth Iqlīm, fol. 501*.
- Sixth Iqlīm, fol. 519*.
- Seventh Iqlīm, fol. 553*.

The seventh Iqlim concludes with a sketch of European Geography, translated from the English of Captain Jonathan Scott.

The Supplement, fol. 628^a, written by the author in A.H. 1202 = A.D. 1787, contains an account of the divisions of the globe according to Ptolemy.

Each Iqlim is preceded or followed by a table of its contents.

A detailed account of the contents is given in Ethé, Bodl. Lib. Cat., No. 422. See also Rieu, iii., pp. 992-994; W. Pertsch, Berlin Catalogue, pp. 414-417; Ethé, India Office Lib. Cat., No. 730; Elliot, History of India, vol. viii., pp. 180-183.

The work has been lithographed in Lucknow, 1879 and 1881.

Written in fair Indian Ta'liq, with the headings in red. Additional notes, taken from the *Ā'in-i-Akbarī*, *Mufarrīh-ul-Qulūb*, etc., are found in the margins towards the beginning of the MS.

Dated 1253 Faṣlī.

Scribe: مُنْوَنْ عَلَى Mannūn La'l, of Diwān Maḥallah, Patna.

No. 638.

fol. 471; lines 22; size 14½ × 8½; 10½ × 5½.

The same.

Another copy of Murtadā Ḥusayn's *Hadiqat-ul-Aqālīm*, beginning as usual.

First Iqlim, fol. 4^a. Fifth Iqlim, fol. 377^b.

Second Iqlim, fol. 21^a. Sixth Iqlim, fol. 390^b.

Third Iqlim, fol. 117^a. Seventh Iqlim, fol. 432^b.

Fourth Iqlim, fol. 324^a. Supplement, fol. 463^b.

Written in fair Nasta'liq, within coloured borders, with the headings in red. Each section begins with an illuminated head-piece and floral designs on the margins. The MS. is water-stained.

Dated 27th Rabi'ī, A.H. 1218.

Scribe: محمد أمين بیک

No. 639.

foll. 112; lines 23; size $14\frac{1}{2} \times 8\frac{1}{2}$; $11 \times 5\frac{1}{2}$.

The First and Second Iqlims of Murtada Husayn's *Hadiqat-ul-Aqâlim*, beginning as above.

First Iqlim, fol. 3^b.Second Iqlim, fol. 21^b.

No. 640.

foll. 113-331; lines and size, same as above.

The Third Iqlim of the *Hadiqat-ul-Aqâlim*.

Beginning:—

حد این اقلیم از جانیست که روز درازش میزده ساعت الح

The colophon is dated 16th Rabi' I., A.H. 1218.

No. 641.

foll. 332-484; lines and size, same as above.

The Fourth, Fifth, Sixth and Seventh Iqlims of the *Hadiqat-ul-Aqâlim*.

Beginning:—

اقلیم چهارم تعلق به آفتاب دارد و در وسط معموری عالم و مسکن
اشراف اولاد بنی آدم امسع الح

Fourth Iqlim, fol. 1^b.Fifth Iqlim, fol. 384^b.Sixth Iqlim, fol. 397^b.Seventh Iqlim, fol. 447^b.Supplement, fol. 478^b.

Nos. 639-641 are written by one and the same scribe, in ordinary Indian Ta'liq, within coloured borders, with the headings in red. Each Iqlim begins with an illuminated head-piece. The seals of Khwurshid Nawwâb and Nawwâb Vilâyat 'Ali Khân, of Patna, are affixed at the beginning and the end of each copy.

Not dated; latter half of the 19th century.

No. 642.

foll. 140; lines 14; size 8 x 4½; 5½ x 2½.

شجاع حیدری

SHUJĀ'-I-HAYDARĪ.

A work dealing with the wonders and curiosities of various countries.

Author: Muhammad Haydar, محمد حیدر

Beginning:—

سپاس بیهیاں مر خالقی را که طبقات دمین و آسان را در
 هوا معلق داشته آخ

After eulogising Nūr-ud-Din Muhammad Jahāngīr, who is stated to be the reigning sovereign, the author tells us in the preface that he based the present composition on the reports of several reliable persons, who were sent by Prince Muhammad Sultān Shujā' to distant countries with a view to ascertaining the wonders and curiosities of the world. The author then adds that on that occasion he was himself ordered by that prince to go, on two years' leave, in the company of Sayyid 'Alā-ud-Dīn, to Kashmīr, Tāshkand, Īrān and Tūrān. He further tells us that the prince was very much pleased with the present work, and that after styling it "Shujā'-i-Haydari" gave it a place in his private library.

The above statement of the author seems to be quite unfounded. Shujā', who was born in A.H. 1025 = A.D. 1616, was only eleven years of age at the time of Jahāngīr's death. Dr. Rieu, who notices a copy of the work, vol. i., p. 427, justly remarks that "the mere fact that Shāhjahānābād, which was founded in A.H. 1049 (A.D. 1639), is mentioned in the body of the work, betrays its late origin."

The style is bad and irregular in form, and the work consists of silly accounts and legendary fables of little or no consequence.

Another title given to the work in the colophon is عجائب البلدان—

لعام هد کتاب شجاع حیدری مسمی بعجائب البلدان -

Written in ordinary Indian Ta'līq within gold and coloured borders, with an illuminated head-piece.

Not dated; middle of the 19th century.

ITINERARIES
AND TOPOGRAPHY.

No. 643.

fol. 224; lines 17; size 9 x 5; 6 x 3.

جذب القلوب



JADB-UL-QULÛB.

A history and topography of Madinah.

Author: 'Abd-ul-Ḥaqq Dihlawi, (d. A.H. 1052 = A.D. 1642).

Beginning:—

صد شکر که از تشنگی خم دستم
چون قطره بدریای کرم بیوستم
بر کشته تو فیق اذل بنشستم
و زمزم قدس چهره دل نشستم

The author, who has already been mentioned (Nos. 490 and 537), says in the preface to the present work that he commenced its composition at Madinah, A.H. 998 = A.D. 1589, and completed it at Dihli, A.H. 1001 = A.D. 1592.

The full title of the work, given in the preface, fol. 7^b, is
جذب القلوب الى ديار المصووب

It is divided into seventeen Bâbs or chapters, as follows:—

1. fol. 7^b.

در عدد اسمای این بلده عظیم الشان زادها الله
تعظیما و تشریفا -

2. fol. 15^a.

در ذکر فضایل و مصادم وی که باحدیث و آثار
تبودت رسیده -

3. fol. 43^a.

در اخیار سکان این بقعه کرامت نیان در قدیم الزمان -

4. fol. 51^a.

در ابعاد باعده قدوم مسید کاینات بدین بلده جامع
البرکات -

5. fol. 55^a.

در هجرت نوون سید المرسلین از مکه معظمه بدین
بلده مطیمه مکرمه -

6. fol. 77^a.

در کیفیت عمارت مسجد شریف نبوی و سایر
مقامات شریفه -

7. fol. 91^a.

در بیان مجملی از تغیرات و زیادتی که در مسجد
شریف بعد از آنحضرت صلی الله علیه وسلم راه یافته -

8. fol. 102^a.

در ذکر بعضی از فضایل مسجد شریف و روضه منیف
آنحضرت صلی الله علیه وسلم -

9. fol. 108^a.

در ذکر عمارت مسجد قبا و بیان سایر مساجد نبوی
صلی الله علیه وسلم -

10. fol. 123^a.

در ذکر بعضی ابار متبرکه که بشرف حضور غایض
النور مشهور و مأثور اند -

11. fol. 130^a.

در ذکر بعضی اماکن شریفه که در ما بین مکه و مدینه
مشهور و معروف اند -

12. fol. 133^b.

در ذکر فضایل مقبره شریفه بشیع و مقابر آن -

13. fol. 154^b.در بیان فضایل جمل اعد و شهدای آن رضوان
الله علیهم اجمعین -14. fol. 159^a.در فضایل زیارت حضرت سید الانام والباب حیات
الانبیا علیه و علیهم الصلوٰه والسلام -15. fol. 173^a.در بیان حکم زیارت قبر شریف از وجوب و استحباب
و بیان توسل و استمداد از آنچه باید جنت ماب -16. fol. 186^a.در آداب زیارت حضرت سید انام و اقامه در آن
عالیعتام و رجوع بوطن بالهیر والسلام -17. fol. 203^b.در ذکر فضایل و آداب صلاٰه بر سید کائنات علیه
افضل الصلوٰه و انچه متعلق است بدین باب -

A copy of the work is noticed in Rieu, iii., p. 1055. It has been printed in Calcutta, A.H. 1273.

This copy, valuable for its age, is dated 9th Safar, A.H. 1048, i.e. four years before the author's death.

Written in fair *Nasta'liq*, within gold-ruled borders, with an illuminated, but faded, head-piece. The headings are written in red throughout.

عبدالستار سcribe

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others. This note, as far as it can be read, runs thus:—

این مجموعه لطیفه که مشتمل بر مه کتاب و دو رسائل از تصنیفات
شیخ کامل عالم عامل شیخ عبد الحق دهلوی قدس سره است و بعضی
مزین بخط شریف آن بزرگوار است -

A mutilated seal of a noble of 'Âlamgîr's time is found on the fly-leaf at the beginning. This is followed by a note which records the price of the MS. as fifteen rupees. Another seal of one حسن محمد is found in different places. Several notes and 'Ard-didahs are found at the beginning and end of the copy.

No. 644.

fol. 181; lines 19; size 9 x 5; 6½ x 3½.

The same.

Another copy of the preceding work.

Written in ordinary *Naskh*, within red-ruled borders, with the headings in red.

The colophon says that the scribe, ملا گل محمد میالکوتی, completed the transcription of this copy on the 3rd of Dul-hijjah, A.H. 1102.

No. 645.

fol. 95; lines 10; size 9½ x 7½; 6 x 4½.

تاریخ آگرہ

TÂRÎKH-I-ÂGRAH.

An account of the Tâj Mahal, and some other principal buildings, mausoleums, mosques and monuments in Âgra.

Beginning:—

آورده اند که شاهجهان بادشاہ چهار پسر داشتند یکی دارا
شکوه دوم شاه شجاع سیوم اور لکڑیب عالمگیر چهارم مراد
بخش الح -

The name of the author or the date of composition of the work is not given anywhere; but the copies extant show that none of them was written earlier than the 18th century. The author, who wrote the work most probably long after the construction of the Tâj, does not mention his sources of information. He begins the work, without a

preface, with an account of the origin of the Tâj, which, however, seems to be fictitious. It is related that immediately before the birth of Dahr Ârâ she was heard crying in her mother Mumtâz Mahâl's womb. This incident was taken to be a bad omen, and the inference drawn from it was that the mother would lose her life soon after the birth of the child. Thus grieved, Mumtâz Mahâl sent for Shâh Jahân and expressed her wish for two things. Firstly, she requested the king not to take any additional wife; secondly, she wished him to erect a building on her grave the like of which the world had not seen. The emperor granted both the requests. It is said here that after the death of the Begam her body was preserved for six months in a place close to the Tâj.

Arjumand Bâñû Begam, better known as Mumtâz Mahâl, was born on the 14th of Rejab, A.H. 1001 = A.D. 1592, was married to Prince Khurram, afterwards Shâh Jahân, A.H. 1021 = A.D. 1612, at the age of twenty, and gave birth to fourteen children (eight sons and six daughters), seven of whom died in infancy. She died in child-bed, only a few hours after the birth of her last daughter, Dahr Ârâ, on Wednesday, the 17th of Dul-qâ'dah, A.H. 1040 = A.D. 1630. The date of her death is expressed by the following chronogram, composed by Bibadal Khân Gilâni of Shâh Jahân's time:—

جای ممتاز محل جنت باد

She was the favourite of Shâh Jahân, and a constant companion of the emperor. Shâh Jahân's historians relate that the emperor was deeply grieved by the Begam's death, so much so that he did not appear in the audience for one week, and for two years abstained from kingly robes, music and amusements.

The work is variously known as تاریخ روضه تاج بی بی - تاریخ آگرہ etc.

Contents:—

Account of the death of Mumtâz Mahâl, fol. 1^b.

Verses composed by Shâh Jahân in praise of Mumtâz Mahâl's tomb, fol. 7^b.

Inscriptions of the tomb of Akbar at Sikandarah (without heading), fol. 10^b.

Inscriptions on some large guns and on a throne in the fortress of Akbarâbâd, fol. 15^b.

Inscriptions on the tomb of Shâh Jahân, fol. 19^b.

Inscriptions of the Moti Masjid, fol. 22^a.

Inscriptions of the Diwân-i-Khâs, fol. 25^b.

Account of the stones used in the construction of the Tâj, fol. 28^a.

List of the architects employed for the Tāj, fol. 28*; weights and measurements of the stones and the wood, fol. 28*.
 Account of the climate of Āgrah, fol. 31*.
 Inscriptions on the fortress of Akbarābād, fol. 31*.
 Account of Akbar's visit to Khwājah Mu'in-ud-Din Chishti and Salim Chishti, fol. 34*.
 Chronology of Timūr and his descendants down to the time of Prince 'Ali Gauhar, fol. 38*.
 Inscriptions on the gate of the Tāj, and measurements of the various parts of the building, and statement of the sums spent on their construction, fol. 40*.

The MS. contains forty-five illustrations, of no special merit, representing the principal buildings, monuments, etc., at Akbarābād. They are to be found on foll. 1*, 2*, 3*, 5*, 8*, 11*, 13*, 16*, 17*, 18*, 20*, 23*, 26*, 27*, 32*, 35*, 37*, 39*, 41*, 44*, 48*, 52*, 55*, 59*, 64*, 68*, 74*, 78*, 81*, 86*, 90*, 94* and 95*.

Written in ordinary Indian Ta'liq, with the headings in red.
 Not dated; 19th century.

No. 646.

foll. 109; lines 7; size 10×6 ; $6\frac{3}{4} \times 4$.

The same.

Another copy of the preceding work.

Written in ordinary Indian Ta'liq, with the headings in red.
 Dated 26th Rajab, A.H. 1249.

No. 647.

foll. 30; lines 7; size $9 \times 6\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy, beginning with the heading:—

احوال خلاصه پانو بیکم مخاطب به ممتاز محل عرف تاج بی بی
 اهالیہ شاہیہان بادشاہ خازی آخ

The usual beginning: آورده اند که شاهجهان بادشاهه آنچ, is found on fol. 2*.

Written in fair Ta'liq, with the headings in red.

Not dated; 19th century.

No. 648.

fol. 224 (pp. 447); lines 13; size $10\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{3}{4}$.

تفریح العمارات

TAFRÎH-UL-'IMÂRÂT.

A very useful and interesting work, containing a topographical and historical account of the principal public buildings, mausoleums, mosques, gardens, etc. of Akbarâbâd (Âgrah), especially those built by Akbar and Shâh Jahân.

Author: Lâlîh Sil Chand, لاہل سیلچند.

Beginning:—

سبحان الله ذرہ بیتاب را بحضور خورشید دستگاه عجز
طرابیست و خورشید جهانتاب را آنچ

We learn from the preface that Mr. James Stephen Lushington (who was acting collector and magistrate in Âgrah, 1825 and 1826) issued an appeal to the pupils of the Agra Government College, to furnish him within two months with a topographical account of the buildings of Âgrah. The author, a pupil of the said college, complied with the request and compiled the present work from various sources. Rieu, iii., p. 958, mentions a treatise on the same subject, entitled احوال شهر اکبر آباد, written by Mânîk Chand, a student of the same college, for the same Mr. Lushington.

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Eulogium of Mr. Lushington, and the cause of the present compilation, p. 7.

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احوال عمارت مستقر العلاقه، is noticed in Ethé, India Office Lib. Cat., No. 731. Another, of thirty-eight folios (most probably an abridgment), called حالات اکبر آباد, is mentioned in Rieu, iii., p. 1031. It is also known as كتاب عمارت. In the colophon of the present copy it is styled — تقریح العمارت.

تمام هد نسخه تقریح العمارت من التصیف لاله سیاچند طالب علم
مدوّنه سرکار دولتمدار -

Written in fair Indian Ta'liq. The headings and the names of places described are written in red.

An index of the contents, occupying eleven pages, is given at the beginning of the copy. The MS. bears marginal notes in the hand-writing of J. H. Bloehmann, dated 1869, whose signature appears on the fly-leaf at the beginning.

Not dated; latter half of the 19th century.



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"A book that is shut is but a block"

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